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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay

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☞ **Notice. Mr Arthur G. Snelgrove is now the Society's Hon. Sec.**

☞ *The Subscriptions for* 1874 *became due on Jan.* 1, *and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec.*, **Arthur G. Snelgrove, Esq., London Hospital, London, E.**, *by Money Order on the Chief Office (crosst 'Union Bank'), or to the Society's account at the Head Office of the Union Bank of London, Princes St, London, E.C.*

☞ **No books will be sent to any Member until his Subscription for 1874, and his arrears, if any, are paid.**

3 *Texts for the Original Series, and* 1 *for the Extra, will be ready on Feb.* 10.

Early English Text Society.

Tenth Report of the Committee, January, 1874.

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§ 2. *The Society's first Ten-Years' Work* (p. 4)
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§ 1. The New Year has come, and with it the Committee's duty of reporting to Members what the Old Year has done towards lessening the burden that is on them, of unprinted MSS.

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to be edited; of saying what the New Year ought to accomplish towards the same end. The duty is a most pleasing one; for the Old Year saw the completion of the text of the first of the Society's great undertakings, the Three-Version edition of William's Vision of Piers Ploughman; the New Year has already seen the beginning of the second of the Society's main works, the Four-Text print of the Early English version of the *Cursor Mundi*. The close of the one scheme, the opening of the other, are alone sufficient to mark the years 1873 and 1874 as distinguisht ones in the Society's annals; but fortunately for the old year, other works nearly as note-worthy have been produced in it, which add in no common degree to its credit. These are, 1. Dr Richard Morris's second series of *Old English Homilies* from the unique thirteenth-century MS. in the Library of Trinity College, Cambridge, with three Hymns from another unique MS. in the Library of Corpus Christi College, Oxford, both of that specially Transition (or Semi-Saxon) stage of our language which is the most important for the history of our inflexions and forms;—2. the first Part of Mr W. Aldis Wright's edition of the unique MS.[1] of the Romance of *Generydes*, interesting not only for its story and treatment, but also for the facts that it was once in print in England,—though only a few pages of the edition are now known,—that it differs from the other unique version in Mr John Tollemache's MS. (edited by Mr Furnivall for Mr Gibbs, Roxburghe Club), and that, though these two English versions exist, testifying to the popularity of the Romance in England, their common French original has yet to be discovered in France; 3. the 2nd and completing Part of Mr J. A. H. Murray's edition of the far-famed *Complaynt of Scotlande*, with its funny pedantry, its curious hatred of the English, its living pictures of Scotch Society in the middle of the 16th century, its most interesting lists of the stories, the songs, the dances and tunes, that the common folk of that day best loved; 4. for those who take interest in the daily round of religious services in pre-Reformation times, there is Mr Blunt's edition of the minute record of the prayers and praises which weekly filled the House of the Nuns of Sion at Isleworth by Thames —on those fair meads that London oarsmen know so well,— with the mystical exposition of every clause, and often every word, of each exercise performed. But the book shows us, besides religious duties, worldly ones well performed. It gives us

[1] Through the accident of the cover of this Part not being sent to Mr Wright, the MS. was wrongly described, on that cover, as a paper one.

a glimpse of useful sisters at educational and household work, teaching girls, boarding ladies, buying materials, stitching and sewing, keeping cows, fattening oxen, weaning calves. Work, as well as pray, was the rule of the House.

But the chief Text of the Society's last year was Mr Skeat's edition of the third cast of William's [1] 'Vision of Piers Plowman,' produced with full collations of its MSS., with the added and altered passages distinguisht by easily recognized signs, with references to the first and second casts of the Poem, while the second cast had also references to the first, so that the rehandling of the work in both the later editions is clear in all its details. To this third version Mr Skeat added William's last work, his counsel to 'Richard the Redeles,' how to rule rightly on the throne which he lost while his adviser was writing. Though this Poem had been twice edited before, Mr Skeat was the first to interpret its meaning correctly, and to prove that William of the *Vision* was its author. The pictures the poem gives of the evils of England in Richard the Second's reign are full of life and vigour; the packt Parliament of September, 1397, where "some sat as a cipher in arithmetic, and some slumbered and slept, and said but a little," is first-rate, while the withering satire of calling the courtiers who threatened Wisdom's life, 'sleeves'—"the sleeves that slid upon the earth"—empty and dirty bags, can hardly be matcht in Early English verse. To his 'Piers Plowman, Text C' Mr Skeat also added the unique 'Crowned King,' to which Bp. Percy first called attention. It is an interesting alliterative Poem, most probably written in June 1415, and addresst to Henry V, shortly before the campaign of Agincourt in 1415, where "the little English army, wasted by dysentery, ill-fed, and harassed by skirmishers, nevertheless went at its enemies, facing the terrible odds of more than six to one, and put to ignominious rout the vaunting knights of France." (*Percy Folio, Bal. and Rom.* ii. 158.) Surely Shakspere's hero there showed he needed not the *Crowned-King* writer's half-reproach :—

> Sir, they it come to þe of kynde · a kyng to be called,
> Yit must þou knowe of corage · what knyghthood befalleþ.

On that great day none did better than the King, who said, 'We will not lose.' He kept his word.

[1] The Vicar of Cleobury Mortimer, Shropshire, where William is supposed to have been born about 1332 A.D., is collecting money to restore his Church, which has "a fine fourteenth-century roof." He proposes to devote part of the money to filling the east window of the chancel with stained glass, and then to dedicate it to the poet William. Cheques are to be sent to the Vicar of Cleobury Mortimer, Kinlet, Bewdley.

§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since; in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS." 1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	*s.*	*d.*
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the

10th century.[1] King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.[2] Homily *de Octo Viciis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

[1] The Blickling Homilies of 971 A.D. are nearly all printed.

[2] For the 11th century, other Texts are preparing.

1230? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.
3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
13th century, second half:
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'
King Horn, &c., ed. Rev. J. R. Lumby.
14th century.[1] St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
1340 Dan Michel's Ayenbite of Inwyt (from the unique MS.), ed. Rev. Dr Richard Morris.
1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
1350? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
1350? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
1360? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
„ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
„ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
„ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
1380? Chaucer's Boethius, ed. Rev. Dr R. Morris.
1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
1390? The Stacions of Rome, ed. F. J. Furnivall, Esq.
1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

[1] The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.
1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
1399 Richard the Redeles (in Piers Plowman, *C*), ed. Rev. W. W. Skeat, from the unique MS.
1415 The Crowned King (in Piers Plowman, *C*), ed. Rev. W. W. Skeat, from the unique MS.
1420? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
1420? Palladius on Husbondrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).
1430? The Alliterative 'Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.
1430? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.
1430? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.
1430? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.
1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
1440? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.
1440? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.
1440? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.
1460? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.
1460? Ratis Raving, and other pieces, Bernardus de Cura Rei Familiaris, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
1460? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.
1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.
1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
1462? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
1478? Caxton's Book of Curtesye, 3 versions (two from MSS)., ed. F. J. Furnivall, Esq.
1500? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.
1500? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
1500? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
1513 The Boke of Keruynge, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.
1528-53 A Supplycacyon of the Beggers, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

1530 Oure Ladyes Myroure, ed. Rev. J. H. Blunt.
1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
1549 The Complaynt of Scotlande, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.
1550? Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.
1550-1 Robert Crowley's 31 Epigrams, Way to Wealth, &c., ed. J. M. Cowper, Esq.
1550-77 Hewe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.
1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.
1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.
1560? Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.
1565-92 Awdelay's Fraternitye of Vacabonds, Harman's Caveat, &c., ed. E. Viles and F. J. Furnivall, Esqs.
1570 Levins's Manipulus Vocabulorum, ed. H. B. Wheatley, Esq.
1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingsley.
1616 The Times' Whistle, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.
1617? Hume's Orthographie and Congruitie of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.
1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

1340? Hampole's Prose Treatises.
,, Religious Pieces from the Thornton MS.
1375 Barbour's Bruce.
1460? Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
1500? Lancelot of the Laik.
1500? Scotch Poem on Heraldry (in No. VIII).
1530-50 Sir D. Lyndesay's Works.
1549 The Complaynt of Scotlande.
1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. *East-Midland* (*a* Northern; *b* Southern); B. *West Midland.*

A. East Midland; *b* Southern Division.

12th cent. Old English Homilies, Second Series (from the unique Trinity MS)., *b*.

13th cent. Bestiary (in 'Old English Miscellany'), *b*.
1250? Genesis and Exodus, *b*.
Fragment on p. 200 of Old English Miscellany, *b*.
1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. *West Midland.*

1230? Hali Meidenhad.
Wooing of our Lord, in First Series of Old English Homilies.
1360? Early English Alliterative Poems (Lancashire).
,, Sir Gawayne and the Green Knight (Lancashire).
1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in 'Legends of the Holy Rood.'
1340? William and the Werwolf.
1360? Gest Hystoriale of the Destruction of Troy (Northern part of the West-Midland area).

III. SOUTHERN DIALECT.

12th-cent. Lambeth Homilies, in Old English Homilies, First Series.
1290? Old Kentish Sermons (in Old English Miscellany, No. 49).
1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).
1340 Dan Michel's Ayenbite of Inwyt.

The rest of our Texts are either uncertain,[1] or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (*for* Legend *see* Theology).

1250? King Horn, Floris and Blancheflour.
1280? Havelok the Dane.
1360? Gest Hystoriale of the Destruction of Troy (alliterative).
1360? Morte Arthure (MS. 1440), alliterative.
Chevelere Assigne (alliterative).
1360 Sir Gawayne and the Green Knight.
,, William of Palerne.
1375? Barbour's Bruce, Part I.
1390? Joseph of Arimathie, or the Holy Grail (alliterative).
1440 Arthur.
1440 Merlin.
1440 Generydes.
1500 Lancelot of the Laik.
1500 Partenay or Lusignen.

Manners and Customs.

1440 The Knight de la Tour Landry.
1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.
1460? Pilgrims' Sea Voyage (in 'Stacions of Rome').
1462 Wright's Chaste Wife.
1478 Caxton's Book of Curtesye.
1500? Bernardus de Cura Rei Famuliaris.
Ratis Raving, and other Pieces.
1540? Queene Elizabethes Achademy, &c.
1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

[1] Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

Social and Political History.

1389 English Gilds, their Statutes and Customs, &c.
1399 Richard the Redeles.
1415 The Crowned King.
1420 Palladius on Husbondrie.
1440? Political, Religious, and Love Poems.
1500? Early Scotch Prophecies (in Bernardus).
1528-53 Supplycacyon of the Beggers, Poore Commons, &c.
1535-50 Lyndesay's Monarche.
1535-50 Lyndesay's Satirical Poems.
1540? Starkey's England in Henry VIII's time, II.
1542-7 Andrew Boorde's Introduction and Dyetary.
1549 The Complaynt of Scotlande.
1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
1556 Lauder on the Dewtie of Kings.
1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
1568 Lauder's Minor Poems.
1616 Times Whistle, &c., by R. C.

Philosophy and Science.

1380? Chaucer's Boethius.
1391 Chaucer on the Astrolabe.
1465? Book of Quinte Essence.

Morals, Theology and Legends.

10th cent. K. Alfred's 'Gregory's Pastoral Care'.
1200 Hali Meidenhad.
1200-1330 Seinte Marherete, &c.
1230 Life of St. Juliana (legendary).
1250-1300 Early English Homilies, 2 Series.
11-15 cent. Legends of the Holy Rood, &c.
13th cent. Old English Miscellany.
1340 Hampole's English Prose Treatises.
1340 Dan Michel's Ayenbite of Inwyt.
1350 Genesis and Exodus.
1360 Early English Alliterative Poems.
1362-1393 William's Vision of Piers Plowman, 3 versions.
1394 Pierce the Plowman's Crede.
1420 Myrc's Duties of a Parish Priest.
1430 Hymns to the Virgin and Christ; the Parliament of Devils, &c. Stacions of Rome, &c.
1530 Oure Ladyes Myroure.

Grammar, Criticism, &c.

1570 Levins's Manipulus Vocabulorum.
1599 Thynne's Animadversions on Speght's Chaucer.
1617 Hume's Orthographie and Congruitie of the Britan Tongue.
A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.* For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspere Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its

2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edition of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work *is* a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their pro-

tection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL'S appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17*s.* by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST DECEMBER, 1873.

	£	*s.*	*d.*
His Grace the Duke of Manchester	10	0	0
His Grace the Duke of Devonshire	10	0	0
The Most Noble the Marquis of Ripon . .	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge	10	0	0
Richard Johnson, Esq.	10	0	0
A Friend	10	0	0
J. S. B.	10	0	0
Trübner & Co., Messrs	5	5	0

	£	s.	d.
C. Childs, Esq.	5	0	0
John Lister, Esq.	5	0	0
Cornelius Payne, Esq.	5	0	0
Professor Henry Morley	3	3	0
Thos. Hughes, Esq., M.P.	3	0	0
J. L. Trafford, Esq.	3	0	0
F. J. Furnivall, Esq.	2	0	0
The Rev. E. Thring	2	0	0
F. Harris, Esq.	2	0	0
A. Macmillan, Esq.	1	1	0
Prof. A. W. Ward	1	1	0
The Rev. E. A. Abbott, D.D.	1	1	0
Dr Ernest Adams	1	1	0
Miss A. M. Richardson	1	1	0
Prof. Joseph Payne	1	1	0
Mr Bumpus	1	1	0
The Rev. Wm. Williamson	1	1	0
The Rev. Canon Toole	1	1	0
H. Candler, Esq.	1	0	0
	£115	17	0
SINCE PAID OR PROMIST.			
Prof. F. J. Child, Harvard	£10	0	0
William Euing, Esq., Glasgow	5	0	0
Other Subscriptions	15	8	0
	£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English:[1]—

1874.

Alliterative Troy-Book, Part II.
Four-Text *Cursor Mundi*, Part I.
Blickling Homilies, Pt I now ready.
Palladius, Part II.
Merlin, Part IV.
Bede's Day of Doom, &c.
Thomas of Ercildoun's Rymes and Prophecies.
Generydes, Part II.

1875.

Four-Text *Cursor Mundi*, Part II.
Blickling Homilies, Part II.
Lay Folks' Mass-Book.
Piers Plowman Notes, Part I.
The Pystil of Swete Susanne.
Lyndesay, Part VI.
Gospel of Nichodemus.
Maydenston's Poems.

[1] It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it 's printed, and every word of it 's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

1876.

Four-Text *Cursor Mundi*, Part III.
Piers Plowman Notes, Part II.
Old English Homilies, III.
Cato's Morals.
Charlemagne Romances, I: Sir Ferumbras.
Ælfric's Metrical Homilies.

1877.

Four-Text *Cursor Mundi*, Part IV.
Charlemagne Romances, Part II.
The Legend of Ypotis.
The Rule of St Benet. (5 Texts).
Catholicon Anglicum.
Psalters, Anglo-Saxon and Early English.
Gawaine Poems.

1878.

Troy-Book (Bodleian Library), Part I.
Awdelay's Poems.
Shoreham's Psalms.
Meditacions on the Lord's Supper (perhaps by Robert of Brunne).
Barbour's Lives of Saints, I.
Anglo-Saxon Homilies, I.

1879.

Troy-Book (Bodleian), Part II.
Barbour's Lives of Saints, II.
Guy of Warwick, I (Caius Coll., Cambr., and Auchinleck MSS.).
Vernon MS. Poems, I.
The Siege of Jerusalem.
Anglo-Saxon Homilies, II.
Eleutherius (Mr Wynne's MS.).

1880.

Guy of Warwick, II.
Jon the Gardener, &c.
Northern Version of DeGuileville.
Vernon MS. Poems, II.
William of Nassington.
Anglo-Saxon Homilies, III.

1881.

Barbour's Troy-Book.
Hampole's Psalms.
Vernon MS. Treatises.
Lives of Saints, Southern, I.
Anglo-Saxon Orosius,
Early English Psalters.

1882.

Lives of Saints, II.
Adam Davie's Poems.
Siege of Jerusalem.
Peter Idle's Poems.
Anglo-Saxon Homilies, IV.
Anonymous Poems.

1883.

Lives of Saints, III.
George Ashby's Active Policy of a Prince.
Vegecius of Knyghthood and Chyualrie.
A Troy-Book.
Anglo-Saxon Miscellanies.
Bonaventure's Life of Christ englisht.
The Rule of the Moon, &c.

Then Hampole's other version of his Prick of Conscience, Mr Small's 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwle* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.
Barbour's Bruce, Part II.
Ellis's Early English Pronunciation, IV.
Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.
Alexander Romances, I.
Starkey's Description of England to Hen. VIII., Part II.

1876.

Lonelich's History of the Holy Grail, III.
Early English Pronunciation, V.
Alexander Romances, II.

1877.

Arthour and Merlin (from the Affleck MS.).
Alexander Romances, III.
Early Holy-Land tracts.

1878.

Le Morte Arthur, &c.
The Douce *Merlin*, &c.
The Duke of Orleans's Poems.

1879.

Auchinleck MS. Romances, I.: Sir Bevis of Hamtoun, &c.
Gesta Romanorum.

1880.

Auchinleck MS. Romances, II.: Sire 'Degarré,' &c.
Book of Noblesse.

1881.

Partenope of Blois; with 'Pertinope.'
Bokenam's Lyvys of Seyntys.
Northumberland Household Book.

1882.

Ritson's Romances.
Early Education and Grammar tracts.

1883.

Romances from the Lincoln's Inn MS. 150.
Caxton's Curial, and Book of Good Manners.

§ 6. *Difficulty of meeting Subscribers' opposing Wishes.* Complaints of two opposite kinds as to our Texts have reacht the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

of Standard English, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increast in number, has shown the necessity of restoring, if possible, the original proportion between later and easier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

§ 7. *Original-Series Texts for* 1874. In this year 1874 the Texts for the Original Series will probably be, as noted in § 5, the second Part of the 'Gest Hystoriale of the Destruction of Troy;' the first Part of the Four-Text of the Early-English version of the *Cursor Mundi;* 'the Blickling Homilies,' Part I (now ready).; the second Part of 'Palladius on Husbondrie;' and the fourth and concluding part of the prose Romance of 'Merlin.' If either of these latter Texts cannot be ready in time, or if more money than will pay for the four Texts above-named comes in, one or more of 'the Lay-Folks' Mass-Book' (all the text in type), 'Generydes,' Part II, 'Thomas of Ercildoune, his Rymes and Prophecies' (at press), will be issued.

Part II. of the Alliterative Troy-Book was to have been issued last year, had our funds sufficed for it. The Book was commented on in our last Report, p. 5—7, and the important difference in opinion as to its dialect mentioned, between our

best authorities on the one hand, and the Editors of the Text on the other. This Troy-Book is a gain both to literature and linguistics. Its poetic value is considerable, its language-problems most interesting. The premature death of one of its Editors, Mr Panton, who was also editing the Bannatyne MS. for the Hunterian Club, will be regretted by all our members.

The first Part of the Four-Text Early-English Version of the *Cursor Mundi*, which is now ready for issue, marks an epoch in the Society's career. For more than a hundred years has the Poem been quoted, and its printing desired, by scholars; but no man or Club would take it up. Now, however, our Society is printing it, not only in one version, but in four; not only in one dialect, but in three (with a portion in a fourth dialect), thus quadrupling the value of the text, not only as a subject for linguistic study, but also as an instance of how scribes dealt with their early originals. For the general reader, the text sparkles with quaintnesses of phrase and thought, as it tells of the Creation, the Fall, the stories of Cain, Abel, Noah, Abraham, Isaac, &c.; to the student of language, the Four-Texts give an opportunity for comparison of form and word such as no other existing English book affords, except perhaps some editions of parts of the Bible, such as the Gospels issued by the Syndics of the Cambridge-Press. The Society is greatly indebted to the Prussian Minister of Public Worship, Dr Falck, for having (at the suggestion of Prof. Pauli) authorized the Göttingen University MS. of the *Cursor* to be lent to us for a year. We have also to express our thanks to the Master and Fellows of Trinity College, Cambridge, for the loan of their MS. of the Poem till its four Texts are printed. The oldest MS. of part of the *Cursor*, the early 14th-century one in the library of the Royal College of Physicians, Edinburgh, contains such small portions of the poem that it can only form an Appendix to the Society's edition. The second in age, the Cotton, of the 14th century, in the British Museum, is, luckily, complete, and stands first in Dr Morris's Four-Text edition for us. Second, stands the Fairfax copy in the Bodleian Library, the fourth in age, with large alterations in words, and, unluckily, a large gap in its leaves, which has to be filled up from the later Laud MS. of the other type. To this other type belong the Göttingen MS., the third in age, and the Trinity MS., the fifth in age (No. 4 in our edition); and of the same type is the MS. in the College of Arms, London, though it is rather later than the Trinity MS.

The third Text for 1874, and which is now ready, is the Blickling Homilies, Anglo-Saxon of the 10th century, Part I. The chief point of interest in these Homilies is, that the MS. is a dated one. The writer has been dwelling on the evils abroad in his time, 'lamentation and weeping on all sides; mourning everywhere, and breach of peace; everywhere evil and slaughter' (*Hom. X.*, p. 114-15); has been saying that the world's end on Doomsday must needs come soon, only the advent of 'the accursed stranger Antichrist' has yet to take place (*Hom. XI.*, p. 116-17); and then, he goes on, the world must come to an end in this present age, of which 'the greatest portion has already elapsed, even nine hundred and seventy-one years (*nigon hund wintra & lxxi*), in this [very] year' (p. 118-119, l. 2). Dates of this kind are but seldom found in MSS., and are proportionately valued when they do occur. To us the Blickling MS. is of special worth, for in it we have a man writing (that is, copying,) who might well have been born when King Alfred died in 901, and his text therefore admirably follows our 'King Alfred's West-Saxon Version of Gregory's Pastoral' which Mr Henry Sweet edited for the Society in 1871-2. As, too, the language of the Blickling writer was probably fixt by the middle of the 10th century, we are able to see what changes fifty (or seventy) years had wrought in that Alfredian English, whose characteristics Mr Henry Sweet was the first to sum up. That the change was but slight, and that the MS. also retains some older forms of the author of the Homilies, Dr Morris will show, in his Introduction to Part II. in 1875.

(While on this subject the Committee note that, as two cheap and handy editions of Gregory's original Latin *Regula Pastoralis* have been lately printed,—one with a modern English translation, by the Rev. H. R. Bramley (James Parker & Co., Oxford and London), the other at Leipsic, sumtibus Ernesti Bredtii,—the Latin text promist on the title-page to the Society's Anglo-Saxon text of Alfred's translation, will not be publisht.)

The fourth Text for this year will probably be a short collection of Anglo-Saxon poems edited by the Rev. J. Rawson Lumby, of which the first, *Be Domes Dæge*, is an Anglo-Saxon version of Bede's *De Die Judicii*,—a poem of great beauty, describing the misery of the damned and the happiness of the blesst—while the second is *Lár*, an Exhortation, teaching how this happiness may be won, and that misery kept out of.

The second Part of *Palladius on Husbondrie* will contain its Editor's Preface, Notes, Glossary, and Index of Subjects

and Rymes, all the text having been publisht last year. The long-delayed Fourth Part of *Merlin* will also contain the Editor's Preface, Notes, Glossary, and Indexes, thus completing the book whose marvels and adventures its readers have long enjoyed. The Committee rely on members to provide them with money enough for the issue of both a seventh Text and even an eighth, to be chosen from the above-named 'Thomas of Ercildoune,' 'The Lay-Folk's Mass-Book,' and 'Generydes,' Part II.

§ 8. *Extra-Series Texts for* 1874. First of these in time will come the first Part of the englishing of Sires Robiers de Borron's *Histoire del Saint Graal*, by a prosy poetaster and skinner of Henry VI's time, Herry Lonelich by name, a unique MS. of whose poem is preserved in the Library of Corpus Christi College, Cambridge, from which it was edited by Mr Furnivall for the Roxburghe Club in 1862-3. The glory of the Holy Grail renders radiant Arthur's court, spite of all its crimes. May its rays give brilliance to Lonelich's lines, and make them shine with an effulgence not their own! But, though poor, Lonelich's poem is the only full English History of the coming of the Grail to White Britain, which is England. It is part of that series of English Arthur-Romances which the Committee from the first promist to print entire; and its curious mixture of monkish superstitions, legends, and fights, will interest the student of Middle-Age romance and belief.

The second Text will be Part IV of Mr Alexander J. Ellis's great work on *Early English Pronunciation, with special reference to Chaucer and Shakspere.* This Part will contain, besides the matter previously announced, the summary of Mr Ellis's investigations into our modern English dialects, carried on at great sacrifice of time and labour, with a classification of them into their four great divisions, Northern, Eastern, Southern and Western, with a full account of the subdivisions of each, illustrated by many examples and lists of words, and upwards of 60 comparative versions of the same passage in the different existing dialects, especially written and collected for this work with the help of numerous competent contributors, for the purpose of illustrating the actual dialectal condition and pronunciation of Early English. The Part will also contain a full reprint of the earliest phonetic account of English dialects, the short sketch by Dr Gill in the sixth chapter of his Logonomia (A.D. 1621), p. 16—19. The Committee wish to express their thanks to Mr Ellis for the very great pains he has taken in the preparation of this most

troublesome collection of specimens, and in the classification of our dialects. They recognize the importance of both to the history of English Pronunciation, and the value of the light which Mr Ellis's researches into our modern dialects throw on the nature of Early English sounds.

The third Text will be Part II of Mr Skeat's edition of Barbour's *Bruce* from the only two existing (and late) MSS., and the first printed editions, of this great work of Chaucer's Scotch contemporary. The Committee hoped for the issue of this Text in 1873, and commented on it in their last Report, p. 9. They have only now to mention that an Index of the Rymes in this edition will be added to the book by a friend of Mr J. A. H. Murray's under the supervision of Mr Skeat.

If we have money for a fourth Text, it will probably be Henry Brinklow's two Tracts, 'The Complaynt of Roderyck Mors, sometyme a Gray Fryre, vnto the Parliament Howse of Ingland, his naturall Countrey, for the Redresse of certen wicked Lawes, euel Customs and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. These tracts are part of that most interesting set of Books to illustrate the Condition of England in Reformation and Tudor times, which the Society began in its Extra Series in 1869, and followed up in 1870, 1871, 1872, and 1873. This set will probably close with Brinklow's Tracts—except for the completion of Starkey's 'England in Henry VIII's time, the Dialogue of Pole and Lupset'—as the *New Shakspere Society* will more appropriately print Harrison's *Description of England*, 1577, 1587; William Stafford's *Complaint*, &c., while Mr Arber prints Stubbes's *Anatomie of Abuses*.

§ 9. *Reprints.* To the Committee's regret, Mr Brock's engagements at Cambridge, prevented the appearance last year of the revised edition of *The Story of Genesis and Exodus*, with its new Index of Rymes. But as the whole book has been long in type, except its last half-sheet, its appearance cannot be long delayed. The cost of this Text will swallow-up all the Reprint-Funds at the Society's disposal; but as the Chaucer Society will share with the Early English Text one, the expense of Mr Furnivall's revised edition of Francis Thynne's *Animadversions*, in 1599, on Speght's edition of *Chaucers Workes* in 1598, the Committee will issue this second Reprint in 1874. They trust that money enough will come-in for back-sales during the year to justify the issue of the Reprint of the first Part of *Merlin*, which is now partly printed. As

soon as the Commemoration Fund has reacht £150, the after subscriptions to it will be devoted to the Reprints.

§ 10. *Prizes.* On this point the Committee can only repeat their often expresst conviction that these slight book-rewards have the happiest effect. It is not for their money-value that they are sought, but just as a witness that their winners' study of the early stages of their mother-tongue has been faithful and accurate, as an earnest that the knowledge thus gained will remain with its possessors, for it must have become part of them, and will not be thrown aside as so many bits of information acquired at College or School, in after-life are.[1] The Committee are glad that more Professors abroad, more Head-masters at home, desire these Prizes for their pupils. The kindness of the Examiners for the Prizes, for all the trouble and interest they take in this matter, again calls forth the Committee's warm thanks. To prevent misunderstanding as to the books given, a clause from our last Report is repeated here. "The Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with *Genesis and Exodus*, and the other Reprints of 1865, as soon as they are ready[2]. But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them." The Winners of the Prizes last year, and the Examiners for them, were as follows:—

Winners.	*Examiners.*
James George Scott, Fifeshire	Prof. Masson, University, Edinburgh
1 James Morrison, Glasgow	Prof. Nichol, University, Glasgow
2 John Patrick, Lochwinnoch	
2 David Hunter, Ayr	
James G. Petrie, Dundee	Prof. Baynes, University, St Andrew's
William Symon, Stirling	
Harold Littledale[3]	Prof. Dowden, Trin. Coll., Dublin
A. A. Somerville	Prof. Armstrong, Queen's College, Cork
(*Examination put off*)	Prof. Moffatt, Queen's College, Galway
MacElwaine	Prof. Yonge, Queen's College, Belfast
MacDermott	
Wilson	

[1] "I entirely concur," says Prof. Moffatt, "in the remarks of your Committee as to the good effect of these Prizes. Every student of the English language is under large obligations to the Society's Editors for their untiring and disinterested labours."

[2] Any Examiner who wishes for more Texts may have them on applying to the Director.

[3] His answering was higher than that of any former candidate, and could hardly have been better.—E. D.

Thomas McKinnon Wood Charles Alfred Russell	Prof. Morley, University Coll., London
George Alfred Oakeshott	The Lecturer, King's Coll. Evening Classes
Sidney James Mark Low	The Masters, King's College School
Richard Francis Bell [1]	Prof. Ward, Owens Coll., Manchester
(*Not awarded*) [2]	Dr E. Adams, Evening Class, ditto
(*Examination put off*)	Rev. Dr Abbott, City of London School [4]
(1 Hamilton; 2 Marshall; 3 Wainwright [3]) 4 Stevenson	Rev. G. Perkins, Manchester Grammar School
Arnold Horne	J. A. H. Murray, Esq., B.A., Mill Hill School
(*No return*)	Rev. S. J. W. Sanders, Bedfordshire Middle-Class School
Arnold Edwards	Rev. A. Jessopp, D.D., Norwich School
John R. Williams (examined in *Caedmon*)	Prof. March and Prof. Bloombergh, Lafayette College, Easton, Pennsylvania.

The Committee received with very great pleasure from Prof. March, the news that Mr "Barnes, last year's Prize-man, [9th Report, p. 13 last line,] has been called to a Professorship in Iowa College. The attention of the Trustees of that College was called to him by his winning your Prize." Mr J. A. H. Murray also writes that one of "our old Mill-Hill boys, H. M. Wood, who competed for your Prize two years ago, but did not reach the first place, yet came out at the very top of

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[1] Subjects: 1. Elements of the Grammar of the English Language before the Conquest.
2. Rules of English Versification before Chaucer.
3. The History of English Prepositions and Conjunctions.
4. (*a.*) King Alfred's Version of Gregory's *Pastoral Care;* Preface and chapter IX (Sweet's Edition, E. E. Text Soc., pp. 2—9; 54—61). (*b.*) Joseph of Arimathea (Skeat's Edition, E. E. Text Soc.) Preface [Exclusive of §§ 9—11] and pp. 1—23.

[2] Subjects: 1. *The Liflade of St Juliana;* Cockayne's Text (E. E. Text Soc., No. 51).
2. *The Proclamation of Henry III.; The Cuckoo-Song;* and *The Prisoner's Prayer;* Ellis's Text (Trans. Philol. Soc., 1868).
3. Chaucer, *Prologue to the Canterbury Tales.*
Principal Greenwood says, "We determined to keep up the standard of the Examination, and, finding no man up to it, we did not award the Prize. This current year we have a very large Evening-Class of English, about 65, I think." In 1873 the subjects were very hard.—F.

[3] These three were elected to scholarships; so the Prize-books were given to Stevenson, whose Morris paper was second-best. The Class was examined in Skeat's 'Specimens of English Literature 1394-1579,' pp. 1-125, and Morris's 'English Accidence.'—G. P.

[4] The City of London School Examination will not be held till next Easter.

the English Honours list at the late First B. A. Examination at the University of London."

During 1873 the Committee decided to send Prize-books to the Reading Grammar School; the Richmond Grammar School, Yorkshire; St John's College, Anapolis, Maryland (Prof. J. M. Garnett); the Western Reserve College, Hudson, Ohio, U.S.A. (Rev. L. S. Potwin, M.A., Professor of Latin and English); and to the class of Professor Julius Zupitza, Ph.D., at Vienna.

§ 11. *Work at Early English outside the Society.* In April, 1873, appeared Mr J. A. H. Murray's *Dialects of the South of Scotland*, in the Historical Introduction to which he gave the first real History of the Northern Dialect that has ever been written; for the visionary theories of Pinkerton, Jamieson, and the like, about Pictish, Suio-Gothic, &c., have no claim to the title of History. Mr Murray also first divided the Northern dialect into its three periods of *Early*, to the middle or last quarter of the 14th century; *Middle*, to the time of the Union with England, 1602; *Modern*, to the present time. He will fully illustrate these periods in his "Specimens of Lowland Scotch and Northern English" which he is now preparing as one of the Clarendon-Press series of Text-Books. Also in 1873 an edition, which was practically a 3rd edition of the 2nd volume of Dr Morris's[1] *Specimens of Early English* to 1400 A.D., was produced by Mr Skeat. In 1873 also, a most useful and interesting account of '*The Sources of Standard English*' by Mr T. L. Kington-Oliphant, M.A., Oxf., a Member of our Society who has workt our Texts well, was publisht. In a popular but yet scholarlike way, Mr Oliphant has traced the gradual change of our language from Anglo-Saxon into Modern English, noting the losses of inflexions and words, the changes of vowels and consonants, the incoming of Norse, Romance, and classical words, the descent of our standard speech from the Midland Dialect, &c.; and in his Chapter VI has given an amusing account of 'Good and bad English in 1873'. A former Editor for our Society, Mr Fitzedward Hall, has also publisht a book entitled "Modern English," which, notwithstanding its tone, contains some valuable collections of quotations giving historical accounts or illustrations of English words and phrases. The great prominence given by Dr Appleton, the editor of *The Academy* (43, Wellington St., W.C.) to the English Department

[1] Dr R. Morris has in the press a small Historical Grammar for junior classes.

in the new and enlarged form of his excellent journal is matter for congratulation to English students. From abroad we have had 1. the completion of Dr F. H. Stratmann's most carefully compiled "Old English Dictionary of the 12th, 13th, 14th and 15th Centuries," containing every word (as he hopes) of Teutonic and Norse origin in the Texts of which the long list is given at the beginning of his book. Want of time prevented the inclusion of all the Romance words; but many more are in it than the first edition of the Dictionary contained, and Dr Stratmann has been for many months at work on a Supplement to his second edition. Dr Stratmann has also printed in *Notes and Queries* some valuable corrections of words and meanings given in certain of the Society's texts and glossaries. These we shall reprint. 2. The *Altenglisches Uebungsbuch* of Dr Julius Zupitza of Vienna, containing a set of short specimens of Old and Early English from the 9th century to the 15th, with an admirable Glossary, taking up nearly half the little book. 3. Dr Horstmann's prints, with critical notices, of *King Horn* from the Laud MS. 108, in the *Archiv für das Studium der neueren Sprachen und Literaturen*, and of the *Legend of St Michael* from the same Laud MS. 108, *in the Jahrbuch für Romanische und Englische Sprache und Literatur.* From abroad has also come to us during 1873 a pleasing offer of help from Dr Richard Wülcker of Leipzig, who has undertaken to edit for us in 1875 the Legend of Nicodemus, with a very full account of the forms and traces of that Legend in the different literatures of Europe.

§ 12. *New Societies started by some of our Members in* 1873. One of the happiest evidences of the Society's life is its power of giving birth to vigorous offspring. We have before referred to its children of 1867, 1868, and 1870. We now name its sons of 1873. Full-armed they sprang from the brain of their parent, and are all now fighting their way in the world, alone, yet allied.

1. *The Palæographical Society* will be of peculiar help to our Editors and working Members. It has just produced its first grand Part of twelve Plates containing 13 autotypes of parts of MSS. ranging from a Greek papyrus of 152 B.C., through the beautiful text and ornamentation of the Lindisfarne Gospels of about 700 A.D., to a Charter of Werfuth, Bishop of Worcester, A.D. 934; with prints of the MS. texts, comments, and description, by Mr E. A. Bond, the Keeper of the MSS. at the British Museum, and Mr E. M. Thompson, the Assistant-Keeper, both men specially trained for the work, and than whom no better judges in

England probably exist. The Committee heartily congratulate Mr Bond on the foundation and success of his new Society, and on its first issue. They trust that its effect will be to train up a school of English palæographers, worthy of our fine Collections and our nation, to introduce certainty into a study where guesses now too often prevail, and thus substitute science for empiricism.

2. Further, the Committee witnessed with true pleasure the foundation in the summer of 1873 of *The English Dialect Society* by their honoured fellow-worker Mr Skeat. His generous and unceasing labours for our Society since he joined it in the middle of 1864, and at once made his mark on it by his edition of *Lancelot of the Laik* early in 1865, had won him the affectionate regard of us all; but by the starting of his new Society he has establisht a fresh claim to our gratitude; for its purpose is, to gather up the fragments that remain in our land, of those old words and forms that our own Early English Text Society has made its special study, which it has made known in part, and seeks to make known in full; to show us how our three great Early Dialects have developt and divided, what they've lost and what they've gained, to follow Early English into its present peasant homes. The English Dialect Society has a special claim on all Members of the Early English Text Society, and the Committee trust that all our Members who can, will help Mr Skeat's brave attempt to do a much-needed part of our work.[1]

3. Yet another Society founded in the past year calls for notice at the Committee's hands. By its publication of texts stretching past the date of SHAKSPERE's death, the Committee has always proclaimed that Elizabethan English lay within its domain. The Societies to which our own formerly gave birth, the Spenser Society, The Roxburghe Library, the Hunterian Club, all concern themselves with late Tudor and early Stuart Literature. The Committee have therefore hailed with gladness the foundation of *The New Shakspere Society* by their Director, in honour of the great Dramatist in whom English Poetry culminated. To SHAKSPERE every student of Early English looks as to the mountain-top that he on the plain desires to climb. The mind and art of the men he deals with, often differ so much from Shakspere's in degree, that they seem to be of another kind. But nevertheless, from the same race as they sprang, sprang Shakspere; from the

[1] The Kentish Archæological Society have already in type the whole of Dr Pegge's Kentish Glossary, written in 1735-6. This will be reprinted, later on, for the English Dialect Society.

same English land and air as they drank in their small wit, drank he his wondrous humour, sweetness and might. All Early English students must rejoice in a fresh attempt to bring new honour to his name, to make him better understood of men, to show more clearly the growth of the mind and art that are the great glory of our English speech.

'All along the line' our volunteers are engaged, and on the advance. The attack is weakest at the farthest point, Anglo-Saxon. Who will enable us to strengthen it?

§ 13. *Miscellaneous.* The Committee regret that the rapidly increasing business-engagements of Mr George Joachim have compelled him to resign the post that he so kindly undertook the labours of on Mr Wheatley's retirement at the end of 1871, the Honorary Secretaryship of our Society. During his two-years' troublesome hard work for us, Mr Joachim has rendered the Society most efficient service, and improved its financial position. The Committee hoped for many years of his watchful care; but as necessity deprives them of it, they now desire, in the name of the Society, to return their warmest thanks to Mr Joachim for the zeal he has shown in promoting the Society's welfare, and the attention he has paid to its interests.

The Committee being at a loss to fill Mr Joachim's place, that gentleman suggested as the best possible successor to himself, the friend who had at first induced him to accept his post, namely, Mr Arthur G. Snelgrove, the well-known able Honorary Secretary to the Chaucer and the Ballad Societies, who had just taken on himself the additional duty of the Honorary Secretaryship to the New Shakspere Society. By these Societies each allowing a nominal annual payment to a clerk to help Mr Snelgrove occasionally, he was assured that he could do the business of four Societies as easily as that of one. With the greatest possible good humour and kindness he consented to try the plan; and consequently the Early English Text Society's Honorary Secretary is now Mr Arthur G. Snelgrove. The Committee need not say how grateful they feel to him for taking on himself the additional burden of the Society's work. They are sure that every member of the Society shares that feeling, and will resolve never to add to Mr Snelgrove's burden by making him write a letter for a subscription in arrear. If all Members would but send an order on their bankers for the annual payment of their subscriptions, they'd make their *Honorary Secretary's* duties happy and honorary indeed.

The Honorary Secretary asks

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner have moved to their newly built house, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

The Director asks that any Members willing to help Editors in making Indexes, Glossaries, Ryme-lists, or looking-up subjects for them, will either write to him, or to the Editor they desire to help.

The usual table of the Society's members, income, and issues, follows:

ORIGINAL SERIES.

	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873
Members	145	260	409	580	660	635	580	630	[1]461	424
Income	£152	£384	£681	£717	£761	£645	£796	£606	£596	£705[3]
Pages issued	481	950	[2]2034	1207	1363	1438	971	1036	803	1074

EXTRA SERIES.

Members	150	250	255	240	265	221	233
Income	£161	£300	£345	£504	£304	£312	£410
Pages issued	804	584	682	664	834	542	633

To end, the Society wants more money and Members. And these are only to be got by the present Members making it their business, as it should be their pleasure, to ask every friend and acquaintance they meet, to join the Society.

The Subscription to the Society is £1 1*s.* a year [and £1 1*s.* (Large Paper, £2 12*s.* 6*d.*) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes St, London, E.C., or by Money Order (made payable at the Chief Office, London, and crosst 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. All Members who subscribe through other channels than the Hon. Sec. are askt to send their names to him, in order to insure an early insertion of them in the List of Members.

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions 5*s.* yearly for the Original Series, and 3*s.* for the Extra Series.

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[1] This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

[2] This very large issue in 1866 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the *Ayenbite*.

[3] £90 of this sum was from 'the Duke of Manchester's Commemoration Fund.'

The Honorary Secretary of the *Chaucer Society*, the *Ballad Society*, and the *New Shakspere Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

The Honorary Secretary of the *English Dialect Society* is the Rev. W. W. Skeat, 1, Cintra Terrace, Cambridge. Subscription half-a-guinea a year, in advance. *Hon. Treas.*, Rev. J. W. Cartmell, Christ's College, Cambridge.

Mr E. Arber's excellent *English Reprints*, which ought to be far more widely spread than they are in the United States and Great Britain, are now publisht by him, at 87, St Augustine Road, Camden Square, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS., besides reprinting Alexander Craige's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. *Hon. Treas.*, Mr John Alexander, 43, Campbell St. West, Glasgow.

The Spenser Society, Manchester, also limited to 200 Members at 2 guineas a year, also wants Members. It is reprinting in handsome quartos the complete works of John Taylor the Water-Poet, Withers, and other authors of our middle time. *Hon. Sec.*, care of Messrs Simms, printers, Manchester.

The Ballad Society

was establisht, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Subscription is *One Guinea* a year; or for large royal ribbed papers *Three Guineas*. The Subscriptions date from January 1, 1868, and should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Money Order, payable at the Chief Office, E.C.) to—

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No. 3. **Ballads from Manuscripts. Volume II, Part 1: The Poore Mans Pittance**, by Richard Williams. Edited by F. J. Furnivall, M.A. 1868. (*The Introductions, by W. R. Morfill, Esq., M.A., of Oriel Coll., Oxford, and the Index, will be issued shortly.*)

Nos. 4, 5, 6, 8. **The Roxburghe Ballads, Parts I to V**, 1869-1873, with short Notes by W. Chappell, Esq., and copies of the original Woodcuts by Mr Rudolf Blind and Mr W. H. Hooper. [*Part I is in the Press for* 1874.

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RECEIPTS.

	£	s.	d.	£	s.	d.
To BALANCE from last year				34	15	9
To SUBSCRIPTIONS:	£	s.	d.			
Original Series	615	5	7			
Extra Series	410	8	5			
Reprints	22	1	0	1047	15	0
To DUKE OF MANCHESTER'S COMMEMORATION FUND.						
Donations received to date				90	17	0
To POSTAGE REPAID				2	15	9
				£1176	3	6

PAYMENTS.

		£	s.	d.	£	s.	d.	£	s.	d.
BY PRINTING ACCOUNT.										
	Original Series.									
No. 52.	Palladius on Husbondrie	105	13	0						
	Photo-lithographs ...	4	13	0	110	6	0			
„ 53.	Old Eng. Homilies, Ser. II	158	16	7						
	Photo-lithographs ...	2	5	0	161	1	7			
„ 54.	Piers Plowman, Text C.	297	14	0						
	Half-cost of Autotype	3	10	0	301	4	0			
„ 55.	Generydes				49	11	4			
	Reports, Circulars, &c.				28	10	6			
	Photo-lithographs, *Cursor Mundi*, &c. ...				12	1	0	662	14	5
	Extra Series.									
XVII.	Complaynt of Scotlande, Part I ...				80	18	5			
XVIII.	„ II				82	1	0			
XIX.	Oure Ladyes Myroure	149	9	6						
	Photo-lithographs ...	9	2	6	158	12	0			
	Reports, Circulars, &c.				15	10	9	337	2	2
	Reprints.									
	Reprinting *Crede*, &c.				...	...		13	6	6
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	Original Series				20	14	0			
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	Paid Messrs. Trübner & Co. ...				...	...		44	2	0
BY POSTAGE. Carriage, and petty expenses ...					...	...		15	18	5
BY BALANCE at Banker's					...	...		58	18	9
								£1176	3	6

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To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

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II.	The Prologue and Knight's Tale from the							Ellesmere	MS.
III.	,,	,,	,,	,,	,,	,,	,,	Hengwrt	,, 154
IV.	,,	,,	,,	,,	,,	,,	,,	Cambridge	,, Gg. 4. 27
V.	,,	,,	,,	,,	,,	,,	,,	Corpus	,, Oxford
VI.	,,	,,	,,	,,	,,	,,	,,	Petworth	,,
VII.	,,	,,	,,	,,	,,	,,	,,	Lansdowne	,, 851

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IX.	,,	,,	,,	,,	,,	,,		Hengwrt	,,
X.	,,	,,	,,	,,	,,	,,		Cambridge	,,
XI.	,,	,,	,,	,,	,,	,,		Corpus	,,
XII.	,,	,,	,,	,,	,,	,,		Petworth	,,
XIII.	,,	,,	,,	,,	,,	,,		Lansdowne	,,

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XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Compleynt to Pite,' 'the Parlament of Foules,' and 'the Compleynt of Mars,' each from six MSS.

XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parlament of Foules,' from three MSS.

XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parlament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, I. 'The Balade of Pitee by Chauciers;' II. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.

XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Compleynt to Pite, III. The Parlament of Foules, IV. The Compleynt of Mars, V. The ABC, with its original from De DeGuileville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for **1872**, in the **First Series**, is,

XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)

XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)

XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

The issue for **1873**, in the **First Series**, is,

XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for **1874**, in the **First Series** (ready in June 1873), is,

XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.

XXXII to XXXVI. Large Parts of the separate issues of five MSS.

The issue for **1875**, in the **First Series** (ready in September 1873), is,

XXXVII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.

XXXVIII to XLIII. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson's Tale.

XLIV. A detailed Comparison of the *Troylus and Cryseyde* with Boccaccio's *Filostrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troylus* from the Harleian MS 3943. Part I.

XLV. An alphabetical list of Chaucer's rymes in the Canterbury Tales, as shown by the Ellesmere MS. (*This will not be ready till* 1874.)

Of the **Second Series**, the issue for **1868** is,

1. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *-e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series**, the issue for **1869** is,

4. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series**, the issue for **1870** is,

5. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series**, the issue for **1871** is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's *Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (This Part brings-out, for the first time, Chaucer's long early but hopeless love.)

Of the **Second Series**, the issue for **1872** is,

7. Originals and Analogues of some of Chaucer's Canterbury Tales, Part I. 1. The original of the *Man of Law's Tale* of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of "Merelaus the Emperor," from the Early-English version of the *Gesta Romanorum* in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita Offæ Primi*, both stories illustrating incidents in the *Man of Law's Tale*. 4. Two French Fabliaux like the *Reeve's Tale*. 5. Two Latin Stories like the *Friar's Tale*.

Of the **Second Series**, the issue for **1873** is,

8. Albertano of Brescia's *Liber Consilii et Consolationis*, A.D. 1246 (the Latin source of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr Thor Sundby.

Of the **Second Series**, the issue for **1874** is,

9. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *-e*, by Joseph Payne, Esq. 5. Mrs E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842, which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard Ten-Brink's critical edition of Chaucer's *Compleynte to Pite*.

Of the **Second Series**, the issue for **1875** is,

10. Originals and Analogues of Chaucer's Canterbury Tales, Part II. 6. Alphonsus of Lincoln, a Story like the *Prioress's Tale*. 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale*. 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale*. 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li dis de le Vescie a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale*. 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale*. 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale*.

11. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV (*to be ready by May*, 1874).

Among the Texts and Essays preparing are:—

Supplementary Canterbury Tales: 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) [*In the Press.*

Prof. Bernhard Ten-Brink's "CHAUCER: Studies on the History of his Developement, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the Author.

Life-Records of Chaucer, Part I, The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

Life-Records of Chaucer, Part II, Enrolments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., edited by F. J. Furnivall, M.A.

Essays on Chaucer, Part III, by F. J. Furnivall, Esq.; Dr. Alfons Kissner, &c.

Originals and Analogues of Chaucer's Canterbury Tales, Part III.

For 1876, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the *Canterbury Tales*, is copied for the First Series; and for 1877, Part 2 of Chaucer's Minor Poems. For the Second Series, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fifth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1876.

The third French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blaunche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 57 & 59, Ludgate Hill, London, E.C., are the Society's publishers, Messrs Childs of Bungay its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, ESQ.,
London Hospital, London, E.

[JOHN CHILDS AND SON, PRINTERS.]

Early English Text Society.

DUKE OF MANCHESTER'S COMMEMORATION FUND.

From the "Daily News," Nov. 20, 1873.

THE issue of an appeal for funds by the Director of the Early English Text Society, Mr F. J. FURNIVALL, serves to remind us of the valuable and important work which this association of a few scholars has achieved during its short existence of ten years. Working with the slenderest support in the way of annual subscribers, and dependent for its literary labours on the gratuitous work of its editors, the Society has given to the world no fewer than seventy-four volumes, many of which contain the publication of more than one old manuscript. This average of seven volumes and a half a year represents the rescue from oblivion of a whole mass of mediæval literature. There are poems, romances, legends, scientific treatises, satires political and religious, hymns, sermons, and books of behaviour. These, together with a few, like "Piers Plowman," known and published before, have been edited, annotated, and prepared for the press with all that jealous care, comparison of originals, and accurate scholarship which we are accustomed to expect in the production of Latin and Greek classics. Indeed, the names of the editors, among whom are those of Messrs FURNIVALL, SKEAT, and MORRIS, are by themselves a sufficient guarantee, not only for thorough and conscientious work, but for the enthusiasm which belongs to the preachers of a new creed and the pioneers of a new branch of learning.

The Early English Text Society, which does not in any way clash with the Camden and the Hakluyt Societies, spreads its labours, roughly speaking, over the five centuries between the Norman conquest and the later years of Queen ELIZABETH. There does not seem to be any rigid rule laid down as to the limitation of the term Early English, for we find among the publications a translation by King ALFRED in the West Saxon dialect on the one hand, and a poem of the seventeenth century on the other. But its work may fairly be considered to lie between the twelfth and the sixteenth century, a long period, which our old school-books taught us to picture as a great sterile Sahara over which the thirsty traveller would toil, finding but one oasis, that marked with the name of CHAUCER.

That misconception is now finally put away and done with, and though there is small chance that the ordinary Englishman will voluntarily take up the study of Early English any more than that of Hebrew, the mass of fresh knowledge which students of mediæval language and literature will acquire from these publications will gradually get diluted in articles and essays, popularized by lively writers, reduced to formulæ in school manuals, and so at last will be brought in some form or other into that ever-increasing stock of facts without which no education is complete, and which are supposed by every writer to be as much in the possession of their readers as the Multiplication Table. To accumulate these facts, and help to their assimilation, may in a sense be considered as the

ultimate end of all students' labour, their very *raison d'être*. Perhaps the most important fact which the Early English Text Society establishes and illustrates is the continuity of the English mind. There is no great gulf, such as we used to believe, between CÆDMON and CHAUCER, or between CHAUCER and SHAKESPEARE; all our authors and poets are united as by some great high road where the scenery varies from place to place, but yet we are always under an English sky. The great lesson, that the history of literature is not a series of brilliant light effects, but a development according to natural laws, as yet perhaps imperfectly understood, can nowhere, except perhaps in France, be so well illustrated as by the English writers, and especially those smaller links in a great chain whom the Early English Society has restored to life. But the uses of the Society extend far beyond the enforcement of this lesson. It has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the "Babees Boke," the "Boke of Norture," the "Boke of Carving," the statutes of the English Guilds, and the "Supplycacyon of the Beggars," we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL'S appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism. With a modesty which seems to us excessive, he proposes to raise a Commemoration Fund of 200*l*. We should have preferred a larger request, first, because we are anxious to see the work which Mr FURNIVALL now subdivides into a Chaucer Society, a Lydgate Society, and so on, all forming part of the Early English Text Society; and secondly, because it is always well to ask, if you ask at all, for a large amount. We fear that Mr FURNIVALL has not yet learned the great truth, well known to all charitable and benevolent associations, not only that much is given to those that have much, but also that much is given to those who ask for much. Whatever be the sum that this Society asks and gets, be it much or little, we may be very sure that it will be well spent.

JOHN CHILDS AND SON, PRINTERS.

Early English Text Society.

THE DUKE OF MANCHESTER'S COMMEMORATION FUND.

With the last day of 1873, the Early English Text Society closed the tenth year of its existence. During its short life it has done more and better work than any other Society of like kind. It has made possible, for the first time, a knowledge of the history of the English language; it has made accessible to all, the most valuable documents of that history; it has stirred-up the study of English historically in schools and colleges, and by students generally; it has wiped away from England the old well-deserved reproach of indifference to, of ignorance of, the sources of its noble tongue, which for beauty and power stands level with, if it does not excel, the choicest languages of the world.

The change that the Society's ten-years' life has wrought in the scientific study of English, is gladly acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. Its work is continually hampered by lack of funds. It has now liabilities that it cannot discharge.

The Duke of Manchester[1] has therefore come forward to head a *Commemoration Fund* in help of the Early English Text Society, at this, the close of its first ten-years' work, and has proposed that—in the first instance at least—£200 should be raised by twenty donations of £10 each, and that any number of smaller donations should be received. The Duke has himself given a donation of £10 to the Fund. The Marquis of Ripon, the late head of the Educational Department of the country, has also contributed the sum of £10 expressly on account of the service done by the Society to the cause of the historical study of English. Mr Richard Johnson of Langton Oaks, near Manchester, has given his donation of £10 mainly because the Society's publications have so remarkably illustrated the social condition and habits of our ancestors. A London "Friend" has added his £10 because he thinks it the duty of Englishmen to show their appreciation of the generous sacrifice of time and brain made by the Society's editors to promote the study of Alfred's and Chaucer's tongue.

[1] The Duke's £200 Fund (ten donations of £20 each), in aid of the Chaucer Society, has been already raised this year, and applied to the purposes of the Chaucer Society.

The Commemoration Fund is thus well started. I have only to appeal to you to contribute to it, either by giving or collecting a donation of Ten Pounds, or any smaller amount. All money should be paid either to the Society's Honorary Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., or the Early English Text Society's account with the Union Bank, Prince's Street, London, E.C., or to me,

FREDK. J. FURNIVALL,
3, ST GEORGE'S SQUARE,
PRIMROSE HILL, LONDON, N.W.

Feb. 1, 1874. (*1st date, Nov. 3, 1873.*)

Donors of £10.

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THE HISTORY

OF

THE HOLY GRAIL.

[*The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.*]

PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

[1] [*] CHIL ki la hauteche & la signourie de si haute estoire *com*me est chele du graal met en scrit par le *com*mandement du *gr*ant maistre, Mande tout *pr*emiere*men*t salus a tous cheus & a toutes cheles ki ont lor creanche en la sainte glorieuse trinite, Ch'est el pere, & el fil, & el saint esperit. El pere, *par* qui toutes choses sont establies & cries, et rechoiu*en*t *com*menchement de vie. El fil, *par* qui tout chil & toutes cheles qui en lui ont creanche, sont deliurè des *per*durables dolors, & ramene a le haute ioie ki dura sains fin. El saint

[* leaf 8] The writer of this high History greets all believers in the Trinity, Father, Son, and Holy Ghost.

[1] As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. XIV. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus peceor du monde, Mande salus au *com*menchement de ceste estoire A tos cheaux ki lor cuers ont & lor creance en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El *pe*re par qui toutes coses sont establies & rechoiuent *com*mencement de vie. El fil par qui toutes coses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui [† leaf 1]

He will not tell his name at first,—

though it will appear in his after words,—

esperit, par qui toutes les boines choses sont mondees & saintefiees. Li nons de chelui qui cheste estoire met en escrit n'est pas nomes ne esclairies en chest commenchement. Mais par les paroles qui chi apries seront dites, porra on grant masse apercheuoir & counoistre le non de lui, & sa uie, & son anchiestre. Mais en chest commenchement ne le veut il descourir. Et si i a trois raisons par quoi: premierement, pour chou ke se [* leaf 3, col. 2] il le nomast, & il desist ke diex eust par lui descouuert si haute estoire com est cele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaissent a uantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou que par si poure persone eust este mise en escrit. Car il se tient pour la plus poure persone & pour la plus despite ki onques fust formee. La tierche raisons est pour chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le uice des escriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

[* leaf 3, col. 2] because,
1. The envious might say he bragged,

2. His acquaintance might value the History less.

3. If scribes copied it badly, the author would be blamed.

toutes coses sont hors mises des mains au maligne esperit, & raemplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais confors. Li nons de celui qui ceste estoire escrist n'est pas noumes ne esclairies el commencement. Mais par les paroles qui chi apres seront dites porres grant masse aperceuoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al commencement ne se veut pas descourir; & se i a .iij. raisons por quoi. La premiere si est por ce que se il se noumast & deist que diex eust descouuert par lui si haute estoire comme est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le torneroient en vielte. L'autre raison si est por ce que tels poroit oir son non qui le connistroit, si enpriseroit mains l'estoire por ce que si poure persone eust mis en escrit ceste estoire. L'autre [= la tierce] raison si est por ce que s'il eust mis son non en l'estoire & on i trouast aucune cose mesauenant ou par visse de maluais escriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

homs blasmes de faire vn seul mal, ke il n'est loes de faire cent bens. Pour ches .iij. choses, ne ueut ke ses nons soit de tout en tout descouuiers. Car ia soit che ke il le voelle *mou*lt couurir et cheler, si sera il plus ap*er*cheus q*u*'il ne uauroit. Mais il descouuerra & dira tout en ap*er*t *com*ment la haũte estoire del saint graal li fu *com*mandee & baillie, & en quel t*er*mine, & qui li bailla.

But though he conceals his name

he'll tell plainly how this high History of the Holy Grail was delivered to him.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et por che ne veut il pas q*ue* ses nons soit del tot descouers. Car ia soit ce qu'il s'en volsist courir, si sera il plus descouers qu'il ne voldroit. Mais il dira tot en apert *com*ment l'estoire del s*aint* graal li fu *com*mandee a manifestier.

INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles: 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possesst man with it (p. 21). How food for this man is sent miraculously (p. 22); how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our Lord 717,

Il auint apres la passion ihesu crist .vij. cens & .xvij. ans ke io, li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki

the writer lies, in the third watch of the night, in a hut

est apielee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere,—com dieus seit, ki tous les penses counoist,—estoit lontieus et destornes de toutes gens. Et tant en puis iou bien dire ke il estoit en .j. des plus sauuages lieus ki fust en toute la bloie bertaigne.[1] Mais ne pour quant moult m'estoit delitables

In one of the wildest places in White Britain;

[1] The other MS, 10,292, says nothing about 'bloie bertaigne,' having only after 'peceors,' 'estoie en .j. lieu le plus

& plaisans. Car q*uant* nos*tre*s sires veut ouurer en son crestien, il l' a tantost mis en tel *corage ke toutes les [* leaf 3, col. 3]
choses ki li siecles prise li annuient. Ichele nuis ke ie and then on the night before Good Friday,
me gisoie en-si *com* vous aues oi, si fu la nuis ki est
entre le ioesdi absolut & le vendredi beneoit. Et se
nos*tre* signo*ur* plot ke il recheust en gre, Ie auoie fait
le seruiche des matines ke on apiele tenebres. Et lors
si me prist mo*ult* grans volentes de dormir, si *com*men- he (a monk) has a vision.
chai a soumillier en mon lit ou iou m'estoie a-coutes.
Ensi *com* i'oi *com*menchie a soumellier, ne demoura
puis gaires ke iou oi vne vois ki m'apiela[1] .iij. fois p*ar*
mon non, et si me dist, "esueille toi & si ascoute.[2] A voice calls him and proclaims the doctrine of the Trinity to him.
De trois coses vne, & d'une cose trois; & autrestant
puet l'une co*m*me les trois. [3]Ne les trois naturelment
ne sont autre cose ke vne."[3] A chel mot m'esueillai,
si esgardai entour moi, et ui si grant clarte ke nule si
gr*ans* ne peust issir de nule te*r*riene lumiere. Apres ui
vn ho*m*me ester deuant moi, si biel & si delitable ke sa Christ appears to him.
biautes ne porroit estre contee ne descrite p*ar* lange de
nul ho*m*me mortel. Et q*uant* ie le vi, si fui si esbahis
q*ue* ie ne seuch sous siel ke dire ne q*ue* faire. Et il
m'esgarda, & si me dist: "As tu entendu ne tant ne
q*uant* la p*ar*ole ke ie t'ai dite?" Et ie li respondi en
tranlant, "Sire, ie n'en sui mie encore b*ien* certains."
Et il me redist, "che est la counissanche de la trinitei
q*ue* ie t'ai raportee." Et che dist il pour chou q*ue* The monk has had doubts on the Trinity.
i'auoie este *en doutanche *com*ment che pooit estre ke la [* leaf 3, back]

souage que iou ne voel faire *con*noistre & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est mo*ult* saluages, Mais mo*ult* estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers coses. Ensi *com*me ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au ieudi absolu. Et q*uant* vint au vendredi beneoit, si auoie dit (se a nos*tre* seignor plaisoit,) le seruice que on apele tenebres.' Add. 10,292, leaf 1, col. 3.

[1] & il ne demora pas g*r*antment que vne vois m'apela.—B.

[2] An illustration, with the rubric 'Ensi que dieus en une nue p*ar*ole a i hermite qui est deua*n*t son autel.'—A.

[3]—[3] Omitted in B.

trinites auoit trois p*er*sones & si n'auoit c'une seule deite et vne seule poissanche. Ne onq*ues* n'auoie en nulle riens cose doutee de ma creanche, q*ue* seulement en chestui point. Ap*res* me dist, "pues tu encore counoistre ne ap*er*cheuoir ki ie sui?" Et ie dis:

He cannot see the brightness above all brightnesses.

"Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient encombrees."

Christ breathes on his face. His eyes clear,

Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis q*ue* i'oi les iex a cent doubles plus clers ke onq*ues* mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant m*er*uelle de langues. Et il me redist, "pues tu encore counoistre qui ie sui?" Et

a flame as of fire starts from his mouth, and he is afraid.

q*uan*t ie ouri la bouche p*our* respondre, si vi q*ue* vns brandons me saloit hors du cors autresteus *com* de fu ardan*t*. Si en euch si grant paour q*uan*t ie li vi, q*ue* onq*ues* n'oi pooir de dire mot. Et q*uan*t il me vit si

Christ comforts him.

espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi deuant toi. Et b*ien* sachies q*ue* ie sui chi uenus pour toi ap*r*endre & ensengier de toute te doutanche. Car ie sui de toutes doutanches [1] vrais ensengieres. Ie sui chil p*ar* qui

The Great Master reveals himself,

toutes les boines scienses sont ap*r*ises. Car ie sui li grans maistres p*ar* qui tout li t*er*ien maistre seuent tant de bien *com* il ont ap*r*is. Ne maistre ne sont il mie. Car maistres ne puet est*re*, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist: 'Maistre, n*ous* sauons q*ue* vous estes venus de dieu.' Ie sui chil de qui l'escriture dist, 'Toute sapiense vient de dieu nostre signeur,' & si est auoec

[1]—[1] certains. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos *con*nissons qui vos estes.' Ie sui cil de qui l'esscripture dist, 'toute sapience vient de n*ostr*e seignor.' Iou sui li parfais maistres. si sui venus a toi por ce que ie voeil que tu rechoiues enseignement de toutes les choses dont tu as este en doutance & t'*en* ferai chertain. Et par toi sera ouuerte a tos chiaus qui l'oront conter."—B (MS 10,292).

lui & tous iours i a este deuant tous *les cages. Et pour chou q*ue* ie sui li p*ar*fais maistres *com*me chil qui sui fontaine de toute sapiense, p*our* chou sui iou uenus a toi. Car ie voel q*ue* tu rechoiues p*ar* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onq*ues* nus hom morteus ne fu certains. Et par toi sera ele descouu*erte* et esclairie a tous chiaus qui iamais l'orront conter ne deuiser."[1] A chest mot me prist p*ar* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et q*uant* ie ting le liuret, si me dist, "veus tu sauoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie m*oult* volentiers: et il me dist, "Ch'est li liures v q*uel* tu trouueras si g*rans* m*er*uelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies[2] p*ar* chest liuret. Et si i sont mi secre, ke ie meismes escris de ma main, ke nus hom ne doit veoir se il n'est auant espurgies p*ar* confession[3] & p*ar* ieune de trois iours en pain & en iaue.[3] Et ap*res* che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.[4] Car il n'i puent estre noume p*ar* nule langue mortel, q*ue* tout li quatre element n'en soient *com*meu, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li t*er*re en crolera, et l'iaue[5] en cangera sa couleur. Tout chou auenra p*ar* la forche des p*ar*oles qui en chest liuret sont escrites. Et si i a autre chose, q*ue* ia nus hom n'esgardera souuent en chest liuret ensi *com*me on i doit regarder, q*u'*il n'i conq*uir*e les .ij. grignours ioies qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant durem*ent* *courchies, se

[* leaf 3, back, col. 2]

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

in which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

The joy of the body.

[* leaf 3, back, col. 3]

[2] n'*en* soies adrecies.—B. [3]—[3] not in B.
[4] Et en tel maniere le dois dire *com*me par langue de cuer, si que ia chele de la bouce n'i parolt.—B. [5] l'aigue.—B.

il puet dedens veoir ententieument ensi *com*me veoir i deuera, q*ue* ia maintenant ne soit ses cuers deliures de toutes ires et plains de toutes les ioies ke cuers morteus puet auoir, tant so*n*t plaisant & delitable les p*a*roles qui

The joy of the soul.

i sont. Ch'est la ioie du cors. Et d'autre p*art* il esp*r*endera si durem*en*t petit & petit si durement del esp*e*rituel amour, q*ue* se il baans est as t*e*rrienes coses, si sera chou p*our* metre & p*our* despendre en l'ueure & en la besoigne a son creatour. Ne ia par pechie q*u*'il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. Ch'est la ioie de l'ame."

The monk hears a voice like a trumpet, and a great crash,

Et q*uan*t il ot che dit, si cria vne vois autresi *com*me vne buisine. Et q*uan*t ele ot crie, si vint vns si gr*an*s escrois de haut, ke il me fu auis q*ue* tous li firmamens feust keus, & ke la t*e*rre fust fondue iusk'en abisme. Et se clartes eut este grans deuant, lors fu graindre a chent doubles. Car i'en fui si esbahis ke b*ien* en

and falls to the ground;

quidai avoir pierdu la veue, & si cai a t*e*rre autresi *com*me pasmes. Et q*uan*t vint au chief de grant pieche ke la vanites du chief me fu tresaled, si ouuri les iex.

recovers,

Mais ie ne ui onq*ues* as iex nule riens vivant. Ne onq*ues* ne me soi a q*uo*i tenir de quan q*ue* ie auoie veu;

and finds the Book in his hand.

anchois tenoie tout a songe, q*uan*t ie trouuai en ma main le liuret ensi *com* li grans maistres le mi auoit mis. A tant me leuai m*oul*t lies & m*oul*t ioieus, et ting toutes uoies le liuret entre mes .ij. mai*n*s. Et si fui si en orisons & en p*r*oieres tant ke dieus enuoia le iour q*ui* m*oul*t durement me tardoit. Et q*uan*t li iours fu si

The first title in the Book, 'Here is the beginning of thy lineage.'

clers ke ie peuch la letre counoistre, si *com*menchai a lire; & si trouuai el c*o*mmenchement .i. title qui disoit, 'Chi est li c*o*mmenchemens de ton linaige.' Et q*uan*t ie vi chou, si en fui m*oul*t lies. Car il n'estoit nule rien

[* leaf 4]

t*e*rri*e*ne[1] q*ue* ie tant desiraisse a oir *com*me la counissanche de mon linaige. Et q*uan*t ie oi garde tant ke ia estoit p*r*ime passee, si me fut[2] auis ke ie n'i auoie

[1] MS terrieene. [2] MS fui.

rien leu, tant i auoit encore a lire. Car ie i ui tant de lettre ke ie en fui tous esbahis *com*ment si grans plentes de p*ar*oles pooit estre amonchelee en si petit liuret qui n'estoit pas au mien ensient plus lons ne plus les en nule guise q*ue* est vne paume. Si m'en merueillai tant q*ue* ie en mescrisse moi meisme qui le veoie, se chil ne le m'eust baillie q*ui* grant plente de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses. Ensi gardai el liuret iusq*ues* viers tierche, tant q*ue* i'oi counut g*r*ant p*ar*tie de mon lignage. Si i ui les nons & la vie de tant preudo*m*mes, ke a paines osaisse ie ne deusse dire ne counoistre q*ue* ie fuisse d'aus descendus. Car q*uant* ie veoie lor boine vie, & les grans gries k'il auoient souffiert en terre p*our* lor creatour, si ne pooie pas penser *com*ment ie peusse tant amender ma vie q*u'*ele fust digne d'estre amenteue aueuc les leur. Ne il ne m'estoit pas auis q*ue* ie fuisse hom enuiers aus, mais fainture d'o*m*me & repr*o*ches. En che pense demourai m*oul*t longeme*n*t, mais toutes uoies retourna au liure, & co*m*menchai a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title q*ui* disoit, 'Chi *com*mence li liures du saint graal.' Et qua*n*t ie oi leu tant que miedis fu passes, & ke il pooit estre bien pres de none, si en trouuai .i. autre q*ui* disoit: 'Chi est li *com*menchemens des paours.' Et q*uant* ie oi che title passe, si *com*menchai a lire, & vi teus choses qui m*oul*t estoient peureuses & espoentables a ueoir. Et sache diex ke a si g*r*ant doutanche les veoie, Ne ia enuair ne l'osaise,[1] se chil ne le m'eust *com*mande, p*ar* 'qui *com*mandement toutes choses uiuans sont meues.[2] Et q*uant* ie oi asses veus de coses m*er*ueilleuses, si trouuai le quart title q*ui* disoit: 'Chi *com*menchent les m*er*uelles.' Et lors *com*menchai

(In which I saw the names and lives of so many of my good ancestors.)

Title 2. Here begins the book of the Holy Grail.

Title 3. Here is the beginning of the terrors.

[* leaf 4, col. 2]

[MS 10,292 omits 4th title.] Title 4. Here begin the marvels.

[1] ne ia veoir ne les osaisse.—B.

[2] p*ar* qui toutes coses sont *com*mandees & gouernees.—B, leaf 1, back, col. 3.

moult durement a penser. ensi *com* ie pensoie a cheste cose,
[1 MS & vns] vns[1] rais autresteus *com*me de fu ardant descendi de
ue*r*s le chiel & vint tres p*ar* deu*ant* mes iex autresi
Lightning and thunder come; bruians *com*me foudres. Et m*oul*t durement sambloit es-
pars de tounoire, fors tant q*ue* la clartes endura plus, & fu
graindres & plus espoentables. et si descendi p*ar* deuant
moi si soudainement ke tout li oel m'estinchelerent en
the monk falls to the ground. la teste. che me fu a-uis q*ue* ie eusse la ceruele espandue,
si q*ue* ie kai a te*r*re tous pasmes. Mais ne me dura
gaires li estourdissemens. anchois mé tresala si *com*me
no*st*re signour plot. Et lors redrechai la tieste, si ouuri
les iex, & ui ke tous li firmamens noircissoit, & ke li
sola*us* pierdoit de tout en tout sa clarte si ke il faisoit
autresi g*r*a*n*s tenebres *com* il seut faire es espesses nuis
d'iuer. Et q*uan*t ches tenebres orent dure tant ke on
peust b*ien* auoir ale chent pas, si plot a dieu q*ue* eles
trespasserent. & lors *com*mencha a esclarchir petit &
petit, si ke li solaus reuint tous en sa propre clarte. Et
A sweet odour comes. maintenant descendi el lieu ou iou estoie, vne odours si
douche & si soues ke se toutes les espices q*ui* sont
ou monde fuissent encontre, eles ne rendissent pas la
milisme pars de douchour ne de souautume, si com ie
And a sweet song of praise quit. Apries oi entour moi .j. si douch chant & vne
si g*r*a*n*t loenge, ke tout li estrument & toutes les
melodies q*ue* on porroit oir en te*r*re serroient fins niens
a escouter, enue*r*s chelui cha*n*t ke ie oi. Car ta*n*t i
auoit vois q*ue* nule riens morteus au mien quidier n'en
[* leaf 4, col. 3] porroit le nombre dire. Et si estoient au *mien ensiant
si pries de moi ke se che fuissent coses veables ie les
peusse atouchier a ma main. Mais onq*ue*s tant esgarder
n'i soi q*ue* onq*ue*s .j. de tous chieus q*ui* cantoient
peusse veoir. Et tant entendi ge b*ien* q*u'*il looient en
lor chant no*st*re seignour. & si disoient tous iours en la
(Honour and glory and power and dominion be for ever to the destroyer of fin de lor canchon : "Hounours & gloire & poestes &
empires soit p*ar*-durablement au destruscour de la mort
& au restoreour de la vie p*ar*durable." Icheste loenge

entendoie ie bien. Mais de tout l'autre chant ne pooie ie pas entendre que il voloit dire ; mais sour toutes riens estoit dous & plaisans a oïr. Et quant il auoient chou chante, si sounoient en haut vne grant meruelle, ne sai de ques estrumens, qui resambloient escheletes[1] au souner. Et quant eles laissoient a soner, si recommenchoient a canter les uois. En cheste maniere canterent bien iusk' a .vij. fois. Et quant vint a la sietisme[2] fois, si rompirent lor chant si soudainement qu'il me fu auis que il fuissent tout keu en abisme. Et lors me sambloit que toutes les eles des oisiaus ki sont en l'air s'enuolaissent par deuant moi. Et maintenant que les vois laissierent a canter, si remest la grans odours ke i'auoie si longement sentue, qui si durement m'auoit pleu que iamais a nul iour ne quesise estre en autre maniere que ie estoie mais c'au plaisier nostre signeur fust. Ensi remes,[3] si commenchai moult durement a penser a cheste merueille que ie auoie oie. Et lors vint vne vois d'en haut ki me dist: "Laisse a penser, si lieue sus, & si ua rendre a dieu che que tu li dois. Car bien est huimais tans & eure." A chest mot me leuai; si gardai entour moi, & vi que ia estoit nonne passe. Et quant ie vi che, si m'esmeruellai trop du iour qui si tost s'en estoit ales. Car ie quidoie qu'il fust encore ma'tins, tant durement m'auoit pleu li lires du liuret.[4] Et quant ie fui leues, si le mis en tel lieu ke il fu tous iours deuant mes iex. Apres cantai mes eures ensi com eles sont[5] a dire a chel iour. Et quant ie les oi dites, si commenchai le seruiche si douch & si piteus comme de la mort ihesu crist. Car a chel iour fu il uraiement mors. Et pour chou ne sacrefi on mie son cors a chel iour. Car la ou la uerites vient avant, la figure doit estre

death and the restorer of eternal life);

and sounds as of bells,

and sounds as of flying birds.

The end of the vision.

On Good Friday morning the monk rises.

[* leaf 4, back]

He sings his hours

and begins the Sacrament.

[1] MS 10,292, vnes champeneles.
[2] witisme, MS 10,292 (or B).
[3] remest li chanters, 10,292, leaf 3, col. 1.
[4] matin, por ce que iou auoie esgardet el liuret qui tant me plaisoit.—B.
[5] MS font.

ariere mise.[1] Mais a tous les autres iours le sacrefie on,[2] en senefianche ke il fu sacrefies *pour* nous. Et a chel iour ke il fu vraiement sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,[3] car il n'i a mais point de senefianche, puis ke li iours est venus q*ue* il fu vraie*ment* sacrefies. Et q*uant* ie oich fait le seruiche a l'aie[4] de dieu, Iusq*ues* la ou li p*re*stres fait les .iij. p*ar*ties del sacrement, & ie vauch recheuoir mon sauueour, si vint vns angeles deuant moi, qui me p*rist* p*ar* andeus mes mains, & me dist, "Ches .iij. p*ar*ties te sont deuees a recheuoir deuant ke ie t'ai demoustre apiertement p*our* quoi tu les as faites d'une seule cose, & ke ie t'arai de toutes tes doutances chertifijet." A chest mot me leua en haut, non mie en cors, mais en esp*er*it. Et si m'enporta el plus delitable lieu ke onq*ues* h*om* eust ueu a mon ensient. Car nus cuers ne porroit tant pens*er* de ioie, ne langue n'*en* porroit tant dire, ne oreille escouter, ke la n'*en* eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes p*ar* le *saint* esp*er*it: espoir ie diroie uoir. Mais tost seroit tenu a uantanche & a menchoingne. Et ne pour q*uant* tant en dirai ge, ke la me furent moustre & descouuert li secre dont *sains* paus dist q*ue* nule langue d'omme mortel ne doit descouurir. Et q*uant* i'oi longe*ment* esgarde les m*er*uelles dont ie veoie tant q*ue* nule bouche ne porroit conter, si m'apiela li angeles, & me dist: "As tu chi g*ra*ns merueilles veues?" Et ie respondi, ke ie ne pensoie mie ke nul*es* si g*ra*ns peussent estre. Et il me dist q*ue* il me mousterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus clers q*ue* voirres. Et p*re*cieusement estoit couloures, si q*ue* nus hom certaine*ment* ne deuisast la coulour, tant par estoit soutieus &

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[* leaf 4, back, col. 2]

The angel takes him to another stage.

[1] & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

[2] Mais on le sacre tous les autres iors.—B.

[3] ne le sacre on pas.—B. [4] a l'aide.—B.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuiseement le pere & le fil & le *saint* esperit, si *que* ie peuch counoistre l'une persone et l'autre. Et si vi tout apertement *com*ment ches .iij. persones repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por *quant* se i'ai dit *que* i'aie veu les .iij. persones et deuisees l'une de l'autre, Ia *pour* chou ne m'encourent sus li enuieus & li felon : *qui* ne seruent fors *que* des autres reprendre & remordre. Ne *pour* chou ne dient il mie *que* i'aie parle *con*tre l'auctorite *saint* iehan le haut euwangeliste. Car il dist *que* nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendi. Car il vaut dire des homes morteus. Car tant *com* li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis *que* li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Par che poes counoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieus & curieus de remirer chele grant meruelle, si souna autresi *com* vns escrois de tounoire, & si trambla, che me fu auis, trestous li firmamens. Et maintenant uint illuques tant de *celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et *quant* ie me regardai, si se laissierent tout chaoir souin tout enuiron la maiestei ausi *com* s'il fuissent cheu de pamisons. Et *quant* ie vi chou, si fui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles ?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensourketout nus cuers morteus ne porroit auoir la

He sees the Father, Son, and Holy Ghost separately.

And this is not against St John's saying, That no man can see the Father;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 4, back, col. 3]

The angel takes him back;

forche del retenir ne lange del dire. Et il me redist: "Es tu encore bien certains de che dont tu as tant doute?" Et ie li dis ke il n'estoit el siecle nus hom si mescreans, se il me voloit deboinairement escouter, ke ie ne li fesisse apiertement entendre les poins de la trinite, par che ke ie en auoie veu & aprins. El il me dist lors: "Or te mettrai dont la ou ie te pris. Et lors si recheuras ton sauueour plus certainement ke tu ne fesis deuant. Car tu ne dois pas herbergier oste ke tu ne counoisses. Et se tu as veues grans merueilles, tu en trouueras el liuret de teles ke tu ne tenras mie a menours. Mais tu n'i garderas, mais deuant ke tu aras celebree la surrection ihesu crist." A tant remist mon esperit dedens le cors. Et ie m'esperi autresi com chil ki a dormi qui s'esueille, si quidai l'angele veoir, mais il s'en estoit ia ales. Et ie esgardai, si ui mon sauueour deuant moi, tout en tel maniere com il i estoit quant li angeles m'enporta. Et ie le pris, si le rechui, & vsai a boine creanche & a grant deuotion. Et quant li seruiches fu fenis, si pris le liuret, & si l'ostoiai en vne petite casse ou la boiste estoit en lequele corpus domini reposoit. Et quant ie l'oi mis dedens, si frema la casse moult bien a une clef, Car ie me voloie du perdre garder. Ne ie ne le sauoie ou metre plus honestement, Car moult i auoit biel lieu & net. Et quant ie issi de la capiele, si vi ke il estoit ia si basse eure qu'il anuitoit. Et lors entrai en ma maisonnete, & mangai tel viande ke nostres sires m'auoit prestee. Ensi passai cheli iour & l'endemain, tant ke uint au iour de la surrection au sauueur. Et quant il li plot ke ie oi fait le seruiche del iour qui si est haus com de nostre sauueour, chelui meisme qui le iour saintefia, entrai a garant que ie couuri[1] anchois au liure pour les saintes paroles veoir que ie ne fesisse a la viande prendre. Tant estoient douches & plaisans a oir, ke eles me faisoient oublier la fin du cors. Et quant ie ving a la casse ou ie l'auoie mis, & ie le

hears that he's convinced about the Trinity,

and then puts his spirit back into his body.

The monk ends his service, and puts the Book into a box, and locks it up.

[* leaf 5]

On Easter day, after service,

[1 ? *for* courui]

desfremai, si n'en trouuai point. Et q*uant* ie vi che, si fui si dolans ke ie ne sauoie prendre nul *con*roi de moi ; Anchois quidoie b*ien* q*ue* ie ne fuisse iamais lies a nul iour. si co*mmen*chai a penser *com*ment il pooit estre ietes hors de chel lieu ; Car ie l'auoie troue ferme en tel maniere *com* ie l'auoie laissie. Endementieres q*ue* ie pensoie a cheste cose, si oi vne vois qui me dist : "Pour quoi es tu esbahis, & de quoi te me*r*uelles tu ? T'esme*r*uelles tu de che q*ue* li liures est ietes hors de son lieu sans desfremer ? Tout en tel maniere issi ih*esus* cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier ; ke anchois te couenra paine souffrir ke tu le tienes mais." Et q*uant* ie oi ke ie encore le porroie auoir p*ar* paine souffrir, si m'en ti*ng* a b*ien* paies. Lors alai mangier. Et q*uant* ie oi mangie, si m'en retournai en la capiele, & priai n*ost*re sign*our* ke il p*ar* sa pitie me dounast auoiement de che [1]q*ue* ie tant desiroie. Et maintenant reuint vne vois q*ui* me dist : "Che te mande li grans maistres : q*uant* tu aras le matin celebreie la messe, si te desiuneras, & si t'en iras maintenant en sa besoi'gne la ou ie te dirai. Et q*uant* tu seras issus de chaiens, [1]si enterras el sentier qui va au gr*an*t chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si ent*er*ras en .j. sentier a diestre q*ui* maine au quarrefour de vij. voies es plains de walescog.[1] Et q*uant* tu venras a la fontaine del plour, illuec ou la gr*an*s occisions fu iadis, Si trouueras vne beste *c'on*q*ues* tele ne ueis.[2] Et si garde ke tu le sieues la u ele te menra. Et quant tu l'aras p*er*due, si ent*er*ras en la t*er*re de norweghe ; & illuec achieueras de ta queste."[3] A tant laissa la vois a parler. Et q*uant* vint a l'endemain, Ie me leuai matin. & q*uant* ie oi la messe cantee,

he unlocks his box and finds the Book gone.

A voice tells him he shall have the Book again when he has suffered for it.

He is to go on a journey

[* leaf 5, co . 2]

to the plains of Walescog, (?)

and follow a wonderful beast to Norway, and there find the Book.

—[1] & t'en iras tot .I. sentier qui te me*n*ra al quarefor des .vij. uoies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

[2] que onq*ues* mais ne vis autre tele.—B.

[3] p*er*due en la t*er*re de negne, illuec acheuiras ton oirre.—B.

si me desiunai. Et q*uant* ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle. A tant m'en alai ensi *com* la uois m'auoit noumee la uoie. Et q*uant* i'oi passe le pierron, si alai tant *com* ie ving en .j. val ke on apiele le val des mors. Chelui ual deuoie ie b*ien* sauoir: car ie i auoie veu iadis vne bataille des ij. milleurs ch*iual*ers du monde. [1]Et q*uant* ie fui issus du ual, si alai b*ien* encontre demie lieue galeske,[2] tant q*ue* ie ving de-sous le quarrefour.[1] Si esgardai auant mi, si vi vne crois sour la riue de la fontaine, & desous chele crois se gisoit la beste ke la uois m'auoit dit. Et mai*n*tenant ke ele me vit, si se leua, si me *com*mencha a regarder, & ie li. Mais q*uant* plus le regardoie et mains pooie sauoir quele beste c'estoit. Et si sachies k'ele estoit diu*er*se en toutes coses. Car ele auoit teste & col de brebis, & blanc *com*me noif negie.[3] Et si auoit pies de chien, & gambes, & quisses, & tout chou estoit noir *com*me carbon. Et si auoit le pis & le cors & la crupe de woupil, & la keue de lyon. Et si estoit la beste de diu*er*ses sem-
[* leaf 5, col. 3] blanches. Et q*uant* ie l'oi m*oul*t esgardee, *et ele moi, si leuai ma main & li fis signe q*u'ele* alast auant. Et ele s'en ala tout droit el quarrefour, si s'en entra en la p*re*miere voie k'ele coisi a destre. Et ie alai apres si tost *com*me ie poi, mais che fu lentement; Car uielleche & flebetes me destourboient. Et q*uant* nous eumes ale iuske a eure de uesp*res*, si issi la beste hors du chemin, et entra en vne m*oul*t espesse caurroie. Et tant ala auant, & ie ap*res*, q*u'*il *com*mencha a anuitier. Et lors issimes hors de la caurroie, & ent*ra*mes en vne p*ro*fonde valee plaine de m*oul*t haute forest espesse. Et q*uant* ie fui el fons de la valee, si vi deu*ant* moi vne loge, & deuant l'uis estoit vns vies hom uestus de reube de

He starts on his journey,

comes to the Vale of the Dead,

and then the Beast, with sheep's head and neck, white; dog's legs, black; wolf's body and lion's tail.

The monk follows the Beast.

At even he comes to a thick-wooded vale,

and sees an old monk,

[1]—[1] Lors alai tant que iou ving al quarrefor.—B. [2] Welsh.
[3] Car ele estoit blanche *com*me noif, & auoit teste & col de berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies: & rendi grasces a nostre signour de che qu'il m'auoit compaignie dounee. Et tantost com il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priai qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke vous diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant que ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit que ie n'en fuisse mie dignes. Et quant il fut[1] leues, si me mena par la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande com diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus bien en moi qu'il n'i auoit. Car il est coustume des boins houmes ke il ne seuent quidier es autres gens se bien non, Pour che ke il lor est auis que cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che que il n'en moustroit le samblant: se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantaisse. Et quant nous eumes cantei, si pris congie. Et il dist que il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit: & si ne l'auoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iusc'au chemin. [3]Et lors departimes, si me pria moult qu'il me membrast[2] de lui en mes orisons & en mes biens-fais, que diex en cheste religion li dounast demourer iusc'a la fin. Ichest don otriaumes li vns a l'autre.[3] A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

[1] MS fu. [2] that it would bethink me.

[3—3] '& au departir, me pria il que ie priasse por li; & iou li otriai, si li priai qu'il priast por moi. & il me dist que si feroit il.'—B., leaf 2, back, col. 2, 3.

entrebaisames, si le *com*mandai a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinee tres p*ar* mi la forest c'onq*ues* n'encontrames ne h*om*me ne feme, Tant q*u*'il fu b*ien* miedi*s*. Lors si entrames en une m*oul*t biele lande. En mi chele lande auoit .i. pin q*ui* auoit non li pins des auc*en*tures. Desous chel pin auoit vne fontaine la plus biele ke nus peust onq*ues* veoir, au mien quidier. Et si auoit vne coustume q*ue* onq*ues* autre fontaine n'ot dont i'oisse p*ar*ler. Car la grauele estoit v*er*melle *com*me sans, & caude *com*me fus. Et l'iaue estoit autresi froide *com*me glache. [1]Et si estoit autresi v*er*de *com*me esmer*au*de .iij. fois le iour, & ausi amere *com*me la mers tant *com*me la v*er*deurs duroit.[1] Q*uan*t la beste vint au pin, si se coucha desous, & fist samblant de reposer. Et q*uan*t ie me voil asseoir, si vi venir p*ar* mi la lande .i. vallet[2] sour .i. cheval tout suant, & si venoit tout droit a moi. Et q*uan*t il fu venus a la fontaine, si descendi du cheual, & traist de son col vne touaile, & s'agenoilla deuant moi, & si me dist: "Sire, ma dame vous salue: chele qui li ch*iual*ers au chercle d'or rescoust de sa t*er*re p*er*dre, le iour ke la grans m*er*ueille fu veue de chelui q*ue* vous saues. Et si vous envoie a mangier itel viande *com* ele a." Lors desuolepa la touaile, si en traist oes & .i. [3]wastel mout blanc, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.[3] Et ie mangai volentiers, car i'estoie tous familleus pour la voie qui m'auoit greue. Et q*uan*t i'oie mengie & but, si quelli le remenant, & dis au vallet qu'il en rendist a sa dame les m*er*chis: & diex l'en rendist le guerdo*n*. A tant s'en ala li valles, & ie m'*en* alai mon chemin entre moi & la beste. Et alames toute iour, t*an*t q*u*'il *com*mencha a

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[* leaf 5, back, col. 2]

He goes on his journey.

[1]—[1] & cangoit sa color .iij. fois le ior. Car ele deuenoit uerde, & estoit amere *com*me la grande mer. 10,292, leaf 2, back, col. 3.

[2] .j. uarlet.

[3]—[3] gastel mult bel et mult boin. et il me bailla plain pot de ceruoise. MS 10,292.

auesprir q*ue* onq*ues* uissimes hors de bos ; Tant q*ue* nou*s* uenimes a .i. quarrefour ou il auoit vne crois de fust. Et lors s'arestut la beste, si *com*menchai a escouter. Et ie oi maintenant venir cheuaus *moult* g*rant* aleure, Tant q*ue* ie vi vn ch*iualer*[1] venir sour vn palefroi & .ij. autres auoec lui. Et tantost *com* il me vit en reube de relegion, si sailli ius de son cheual, & li autres ap*res*. Si me dist ke b*ien* fuisse iou venus. Q*uan*t ie oi rendu au ch*iualer* son salu, si me prist p*ar* le main, & dist q*u*'il me menroit en sa maison pour herbergier. Et ie li dis q*ue* diex li guerredounaist. Et il apiela tout maintenant son escuier, si *com*manda qu'il en-menast les cheuaus & q*ue* il fesist le plus biel ostel ke il porroit. Li escuiers s'*en* tourna, & li autres remest auoec nous, qui estoit fiex au signeur & ch*iualers*.[2] Ensi nou*s* en alames tout troi, si ne vi onq*ues* grignour hounour a home faire q*ue* il me fist, & il & sa maisnie q*ue* il auoit *moult* biele. Mais d'une chose me meschai plus q*ue* ie ne vausisse, q*ue* il me counut a .i. saing ke ie auoie sou*r* moi, & dist q*u*'il m'auoit autre fois veu, & nouma en quel lieu. Mais *com*ment q*u*'il m'en-quesist, ie ne li counui onq*ues* riens. Et q*uan*t il vit q*u*'il ne me plaisoit mie che qu'il m'*en*-queroit, Si laissa la chose ester. Mais *toutes les ioies & toutes les hounours ke on porroit faire a cors d'*om*me, me fist il la nuit. Au matin m'en p*ar*ti, si les *com*mandai tous a dieu. Et quant ie ving hors de la porte, si retrouai la bieste. Et q*uan*t li sires m'eut vne pieche *con*uoie, Si li priai qu'il s'en retournast. A t*an*t me *com*manda a dieu, & ie lui. si nou*s* en alames toute la forest entre moi & la beste, tant ke il fu pres de tierche. Et lors si retornames vne voie qui menoit hors de la forest, & tant q*ue* ie vi .i. *moult* biel moustier & *moult* riche herbergage selonc vne g*rant* praierie qui estoit sour vne riuiere. Chil mous-tiers estoit sour .i. lac q*ui* a a non li las a la roine.

At even he stops at a cross,

and a knight comes to him,

and takes him home, and treats him nobly.

[* leaf 5, back, col. 3]

The third day's journey.

He comes to the Queen's Lake

[1] MS chrl'. [2] MS chrls'.

and a Convent of Nuns,

Quant ie ving au moustier, si trouuai .i. couuent de nounains, moult boines dames, qui cantoient l'eure de tierche moult biel & mout hautement. Et quant eles sorent que i'estoie prestres, si me requisent de canter. Et ie cantai. Et quant nous eumes fait le seruiche, si

who feed him.

me fisent les dames desiuner. Apres me prierent moult que ie remansise iusc'a l'endemain, & ie dis qu'il ne porroit estre. Lors pris congie as dames, si m'en

He goes on

parti. Si m'en alai, & la beste auant moi, tant que nous rentrames en la forest. Et quant nous fumes ens, si errames au lonc du iour c'onques n'encontrames riens terriene. Et quant il commencha a auesprir, si gardai

and finds a letter:

hors de la voie sour vne pierre plate, si vi vnes lettres ploies. Ie tournai chele part, si les pris. Et quant ie les oi desploies, si trouuai el commenchement escrit:

'At night thou shalt achieve thy quest.'

'Che te mande li grans maistres: ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si n'en vi point, anchois s'en fu ia alee. Et quant ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de quankes ie auoie a faire. A tant m'en tournai toute

[* leaf 6]

ma uoie, & quant ie oi grant pieche ale, si trouai *vn sentier bien batu qui aloit a destre parmi la plus biele forest que ie onques eusse ueu, au mien quidier. Et quant ie oi grant pieche ale par chel sentier, si commencha la fores a esclairier. Et ie resgardai, si ui en

Sees a little chapel.

.i. tiertre sour vne roche vne moult biele capele petite, bien encontré demi-lieue loing. Et quant ie commenchai a aprochier, si oi chele part .i. cri si hideus que pour noient demanderoit on plus hideus ne plus espoentable. Mais ie ne m'en espoentai onques, Car les lettres m'en auoient bien acointie. Et quant ie ving deuant la capiele, si vi l'uis ouuert. Et en l'entree del huis gisoit vns hom tous pasmes autresi com se il fust mors.

At its entrance he finds a man possesst with a devil.

Et quant ie le vi, si courui a grant fianche de dieu qui m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il auoit tous les iex tournes en la teste, si seu bien ke il

auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si *com*mencha *me*ruelles a dire. Et ie *con*iurai le dyable de *par* ihesu crist ke il s'en issist. Et il me respondí q*ue* *par* ihesu crist i estoit il entres, & p*ar* lui s'en istroit. Et ie dis q*u*'il m'i auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message p*ar* qui il s'en issist. Et ie soi b*ien* q*u*'il disoit voir, si m'en ent*rai* en la capiele, & trouuai sour l'autel le liuret q*ue* ie q*ueroie*. Lors si m'agenoullai, & le p*ris*. Et ie ving hors, a tout si n'oistes onq*ues* rien si crier *com* li anemis crioit. Et disoit "ne vien plus auant; b*ien* voi ke issir me *con*uient. Ne il n'a rien en t*er*re fors chesti qui m'en ietaist." Et q*uant* il s'en vaut issir p*ar* la bouche, si ne paut p*our* le signe de la crois ke ie i auoie fait. Et il rec*om*mencha a dire en criant: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *com*ment. Et il dist q*u*'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis q*u*'il n'en istroit mie p*ar* la bouche anchois *com* uenroit, q*u*'il s'en issist p*ar* desous. Et q*uant* il oi chou, si *com*mencha si hideusement a crier ke il me fu auis q*ue* on le deust oir p*ar* tout le pais. Et tantost vint illuec vne si grans *com*paignie de dyables q*ue* ie ne quidai mie q*u*'en tout le mont en eust tant. Et q*uant* il virent les p*ar*oles du liuret q*ue* ie tenoie ouuert, Si ne veistes onq*ues* nul estourbillon si tost ne si hideusement aler *com* il s'en alerent. Et ie me trais pres del foursene, si li mis le liure deuant la bouche, & tantost s'en issi li dyables p*ar* desous. Si s'en ala faisant si grant tempeste ke il estoit auis q*ue* il esrachast tous les bos p*ar* la ou il aloit. Et lors remest li hom tous autresi *com*me mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu deuant l'autel, si le gardai toute nuit illuec iusc'au iour. Et q*uant* il fu aiourne, si ving deuant lui & demandai se il mengeroit. Et il me demanda q*ui* iou estoie. Et ie dis

On the altar is The Book.

The devil says The Book will force him out, but he wants to come out upwards through the man's mouth.

The Book, however,

[* leaf 6, col. 2]

after routing a troop of other devils,

drives this devil out of the man downwards.

The monk watches by the man all night.

ke n'eust pas paour: car i'estoie venus *pour* son preu.[1] Et il dist q*u*'il mangeroit tel viande *com* il auoit acoustumee. Et il iura sacrefianche q*u*'il auoit xxxiij. ans & demi ke il estoit hermites, & si auoit passe ix. ans & .iij. mois & demi k'il n'auoit m*an*giet se herbes non & fruit & rachines. Ne iamais p*our* tant q*u*'il auoit a uiure ne gousteroit d'autre viande se diex pr*o*prement ne li envoioit. A tant le laissai g̃isant tout vain *com*me chelui q*ui* n'auoit mangiet de nule viande puis q*ue* li anemis le co*m*mencha p*re*mierement a t*ra*ueillier. Et ie dis mes eures, & puis me reuesti, si cantai la messe. Et q*uan*t ele fut cantee, & ie fui reuenus au boin homme, si le trouai dormant m*oul*t durem*en*t. Et ie qui onq*ues* de tout la nuit n'auoie dormi se m*oul*t pau non,

The possessed man is a hermit, and will not eat meat.

[* leaf 6, col. 3] m'acoutai deiouste lui sour .i. *escamel, si *com*menchai a soumellier. Et lors me vint en avision q*ue* restoie au pie du t*er*tre desous[3] vne fontaine, si passoit p*ar* illuec vns vies hom qui portait en son geron pumes & poires a g*r*ant ple*n*tei, & si les v*er*soit el mien. A tant me leuai, si alai aual le t*er*tre & si trouuai q*uan*kes ie auoie veu en m'avision. Et q*uan*t li preud*om* eut mis le fruit en mon g[e]ron, si me dist: "Chascun ior troueras chi ta viande apparellie p*ar* le g*r*ant maistre." Lors me retournai, si trouuai le frere esuillie, si li baillai du fruit, & il en manga m*oul*t uolentiers *com*me chil q*ui* tant auoit iune q*u*'il ne se soustenist sour ses pies pour tout le monde. Tant demourai en sa *com*paignie q*ue* il fu tous garis & respasses. Et chascun ior trouuiens n*ost*re viande apparellie a la fonfaine ensi *com*me li sains esp*er*is le nous amenistroit. Et q*uan*t vint au neuuisme iour, che fu au ioesdi ap*re*s le witaules,[2] si m'e*n* p*ar*ti. Et q*uan*t ie pris congie du boi*n* ho*m*me, si *com*mencha a plourer, et dist, ke ore estoit il m*oul*t

The monk has a vision, showing him where to get fruit for the hermit:

he gets it,

and feeds the hermit,

and starts home on the ninth day.

[1] et iou li demandai quel viande il mangeroit.—B.

[2] Et q*uan*t ce uint as octaues de la paske, si nous de-p*ar*times. 10,292, leaf 3, col. 3.

[3] MS dosous.

esmaies q*uant* ie m'en aloie. Ap*res* me conta coument c'estoit auenu q*ue* li dyables l'auoit ensi trauillie. Et che auoit este p*ar* .i. pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechie do*nt* chars morteus se peust garder, ke seulement chelui, puis q*u*'il auoit recheu abit de relegion. Et q*uant* il se fu rendus *con*fes, si me requist ke ie priaise no*st*re sign*our* ke il p*ar* sa pitie le gardast de faire pechie: p*ar* quoi il iamais conq*ues*ist so*n* mautalent. A tant nous entrebaisames, si nous dep*ar*times andui a g*r*ans plours & a g*r*ant destreche. Et se on peust iugier home p*ar* veoir, Ie ne quit pas q*u*'en nul ho*m*me peust auoir plus de bonte q*ue* ie vi en lui. Or esgardes co*m* diex est aspres iugieres & larges *guerredoneres. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierdus, & en che mesfait sera iugies. Et qui tous iours li ara mesfait, s'il se raert en son seruiche, tuit si mesfait sont estaint, & ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir p*er*due l'amour de son signour p*ar* .i. mesfait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie p*ar* vne seule oeure, q*ui* l'auoit tous iours fui & eskieue. Chiertes, m*oul*t boin le fait seruir & mauuais courechier. A tant p*ris* congiet. Et q*uant* il m'eut *con*uoie iusc'a son peustis,[1] si ueismes la beste q*ui* m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie eu autre *con*tredit:[2] & k'ele estoit de p*ar* dieu. Et il dist, ke b*ien* faisoit li sires a seruir qui si b*ien* sauoit *con*duire ses sergans en sa besoinge. Ne onq*ues* ne poi aperc*h*euoir ke nus en toute la voie veise la beste, q*ue* il seulement. Lors me dep*ar*ti du boin home, si m'en reuing tout autresi *com* ie i estoie ales; tant ke ie uing au samedi au soir a mon hermitage.[3] Mais le liuret ne

Why the devil possesst the hermit.

How God is a hard judge, and [* leaf 6, back] a bounteous rewarder.

The Beast reappears.

The monk reaches home on Saturday evening.

[1] postis.—B.

[2] ? conduit. '& iou li dis q*ue* iou n'auoie autre *con*duisor en la voie.' 10,292, leaf 3, back, col. 1.

[3] habitacle.—B.

laissai ie mie, anchois l'en aportai. Car trop desiroie le *com*paignie des saintes p*ar*oles qui i estoient. Et q*uan*t ie l'oi ostoie la u ie l'auoie mis p*re*mierement, si fis le seruiche de uespres & de complie. Ap*re*s mangai che q*ue* nost*re* signour plot, & si m'alai couchier, car i'estoie m*ou*lt las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit *com* il auoit fait a l'autre fois. Et si me disoit "au p*re*mier iour ouuraule de la semaine qui ent*er*ra demain, te *con*uent a *com*menchier a escrire en autre lieu le liuret q*ue* ie te baillai, si ke tu l'aies escrit ains l'ascention. Car il n'iert ia veus en t*er*re puis que l'eure uenra q*ue* ie montai el chiel a chiel eure meisme. Et toutes les coses qui te conuerront a l'escrire, trouueras en l'aumaire qui est el mur derriër ton autel. Et ne t'esmaie pas de che ke tu ne fesis onq*ues* tel mestier. Car nule oeure ne puet estre maufaite qui p*ar* moi soit *com*menchie." A tant s'en p*ar*ti. Et au matin q*uan*t ie fui leues, si alai a l'aumaire p*our* esp*r*ouer se m'avisions estoit uraie; Si trouuai toutes les coses qui *con*uenoient a escriuent.[1] Et q*uan*t li dimenches fu passes, & ie oi au lundi la messe chantee, si pris le liuret & le p*ar*chemin, & *com*menchai a escrire tout droit au lundi de la q*ui*nsaine de pasq*ues*. Et li *com*menchemens de l'escripture si fu pris del crucefieme*n*t ih*es*u crist ensi *com*me vous orres.[2]

The writer's vision. Christ appears, and commands him to copy The Book into another.

[* leaf 6, back, col. 2]

On Monday he begins to copy The Book of the Holy Grail.

[1] Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il couenoit a escriuain, pene, encre, parcemin, & coutel. (MS 10,292.)

[2] An illustration.

[*LI LIVRES DU SAINT GRAAL.*]

CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

AV iour q*ue* li sauueres du monde souffri mort, [1]par la q*ui* mort no*str*e [2]mors qui a nous estoit condempnable fu racatee p*er*durablement,[1] a chel iour estoit encore mo*ul*t peu de gent qui creissent en lui; Ne mais ke la glorieuse virge puchiele sa douche mere & ses desciples q*ui* a chel iour estoient apiele si frere. Et s'il en i auoit des autres q*ui* creiss*ent*, mo*ul*t [peu] en i auoit a cler. Car l'escripture dist q*ue* q*uan*t il dist : "Biaus pere, se il puet estre q*ue* ie ne sustienge cheste passion," q*ue* il n'en estoit[3] pas si courrechies *pour* l'an*goisse des cors [*leaf 6, back, col. 3]

How few believed on Christ at his crucifixion.

[1]—[1] fu mors destruite, et no*str*e uie restoree.—B.
[2]—[1] over an erasure in A. [3] MS estois.

*com*me p*our* chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust *con*quis p*ar* sa mort, ke seulement le larron qui li cria le merchi en la crois. Et pour cheste cose dist l'escriture: "[1]Ie sui autresi *com*me chil qui conkeut l'esteule en le maison[1]." Et ch'est a dire qu'il n'auoit encore nului rachate p*ar* sa mort, q*ue* le larron qui estoit noiens enu*ers* l'autre gent, autresi *com* li esteule est noiens enu*ers* le grain. Et ne pour q*uant* il estoit mout de cheus qui auoient le *com*menchement de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couuiers creans, p*ar*ole li sainte escriture du graal du gentil home d'un ch*iual*er qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la t*er*re [2]de ramathe outre le flun iordain. & si dist la letre q*ue* ele fu elchane, le pere samuel. De chele chite fu nes joseph.[2] Mais il s'en estoit venus en ih*erusa*lem .vij. ans devant che q*ue* ih*esus* cris fu mis en la crois. Et m*oul*t estoit piteus et dous & de g*r*ant relegion, & si auoit recheu la creanche ih*es*u crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dieu & doutoit. Il estoit piteus & deboinaires v*ers* son proisme. Il estoit de g*r*ant houneur & de g*r*ant reuerence v*ers* les pl*us* haus de lui. Il estoit paisiules & concordans v*ers* ses p*ar*ens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de g*r*ant misericorde plains v*ers* les souffraiteus. Toutes ches bontes estoient en lui. Et de lui p*ar*ole li premiere saume du sautier qui dist: "Li hom e*st* boinereus qui ne s'acorde pas ne consenti au conseil des felons,

How Joseph of Arimathea was a secret believer in Jesus Christ,

and came from the city of Elkanah, the father of Samuel.

How good he was.

The first Psalm speaks of him.

[1]—[1] ausi co*m*me cil q*ui* cuelle l'esteule el tans de meisson.—B, leaf 3, back, col. 2.

[2]—[2] d'arrimathie qui m*oul*t estoit bele. En cele t*er*re & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler par la voie as pe'cheours." Ichis [*leaf 7]
ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of Arimathea)
qui ot non iosephes. Et sachies que che ne fu mie chil
iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes
chois fu vns autres qui ne fu mie mains lettres de chelui.
Ichist iosephes passa le lignage ioseph son pere outre (who comes to White Britain or England over sea, with the front of his shirt for a sail).
mer iusqu'en la bloie bertaigne, qui ore a a non engle-
terre. [1]Et si les passa sans auiron & sans gouuernal,
& onques n'i ot uoile ke le geron de sa chemise, sans
plus, ensi *com* l'estoire le dira cha en auant.[1] Et quant
vint au ior ke ihesus fu mis en crois, Ioseph, qui toute
s'amour auoit en lui mise, en eut moult grant duel. Et
si se pensa ke toutes les coses qui a lui apartenroient
essaucheroit moult volentiers & honerroit. Car il ne
l'eust pas ame a la vie se il ne l'amast a la mort. Et
pour chou dist la letre que 'nule auersites ne puet de-
partir loial amour.' Quant ioseph vit chelui en la crois When Joseph sees the Saviour dead,
qui il creoit a fil dieu & a sauueour du monde, si ne fu
pas esbahis ne mescreans pour chou que il le vit mourir.
Anchois atendoit, & creoit certainement sa sainte resur-
rection. Et pour chou qu'il ne le pooit auoir uif, si
pensa que il feroit tant qu'il aroit de ches coses a quoi
il auoit touchie corporelment en sa vie. Lors en vint he goes to the house where Jesus eat the Last Supper,
en la maison ou ihesus auoit tenue sa chaine, la u il
manga l'aigniel de pasques auoec ses desciples. Et
quant il vint en la maison, si demanda a ueoir le lieu
ou il auoit mangie. Et on li moustra vn lieu qui estoit
establis pour mangier: si estoit li plus haus estages de
la maison. Illuec trouua ioseph l'escuele en quoi li finds the dish in which He had eaten,
fiex dieu auoit mangie, soi tresime, deuant che qu'il
dounast as onse sa char & son sanc a vser. Et quant
il le tint, si en fu moult lies, si l'enporta en sa maison and carries it home.
& si l'ostoia en moult honeste lieu & en moult biel. Et
quant il 'seut que li sauueres du monde estoit mors, & [*leaf 7, col. 2]
ke chil l'auoient trouue mort qui li voloient brisier les

[1]—[1] Et le passa sans auiron al pan de sa chemise.—B.

quisses autresi *com* as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial q*ui* le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchijes. Anchois vint il a pilate, qui ch*iualers* *ter*riens il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et q*uant* il vint deuant lui, si li pria en guerredon de tous les seruiches q*u'*il li auoit fait, li otriast .i. don qui de m*oult* petit coustement li serroit. Et pilates, qui m*oult*[1] amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit b*ien* auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ih*esu*, et pilates li dona *com*me chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'u*n* poure pecheour: & il li dounoit le p*ar*don des pecheours & le pain de vie. Il li quida doner vne poure caronge pour don: & il li douna le douneour de tous les grans & le resuscitement de toutes les karoignes q*ui* en forme humaine sont fourmees. Che fu li plus riches dons q*ue* nus hom morteus donast onq*ues*. Mais pour chou q*ue* la consci*en*se pilate fu tele ke il ne sauoit q*u'*il li douna, pour chou le doit on mieus apieler despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit q*ui* cors il auoit done, il n'en presist pas toute la rikeche & la signourie du monde. Et ioseph qui la *grant* hauteche du don counissoit b*ien*, en fu m*oult* ioians q*uant* il li fu otroies. Et si s'en tint b*ien* apaiet m*oult* pl*us* q*ue* pylates ne s'en tint a b*ien* paia*nt*. Et q*uant* il vint a la crois ou il pendoit encore, si com-mencha a plourer m*oult* tenrement p*our* les grans dolours ke il veoit q*u'*il auoit souffertes. Et q*uant* il l'eut despendu a *grans souspirs & a grans plours, si le coucha en vn sepulcre q*u'*il auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala q*uerre* l'escuele en sa maison.[2]

Joseph is one of Pilate's knights [soldoiers, B.],

and begs a cheap gift of him,

Christ's body.

How great the gift really was.

Joseph weeps at the Cross;

[* leaf 7, col. 3] takes down the body, and puts it in his sepulchre.

[1] 'qui m*oult*' is repeated twice in the MS.

[2] Here follows (in A) an illustration with a different version

Et q*uan*t il vint au cors, si co*n*quelli le degout du sanc ta*n*t *com* il en puet auoir & si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes virt*us* & en te*rr*e de p*ro*mission & en maintes autres te*rr*es. Et q*uan*t il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'*en* tourna au sepulchre, si enseueli le cors de son signour si richeme*n*t & a g*r*a*n*t hounour *com* il peut plus. Et q*uan*t il l'eut enseueli, si le coucha el sepulchre. et si mist a l'entree vne pierre mo*ul*t g*r*a*n*t & mo*ul*t pesant, pour chou q*u*'il ne voloit q*ue* nus ent*r*ast el lieu ou si haute cose gisoit co*m* estoit li cors del fil dieu. Mais q*uan*t li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort & dampne, & q*u*'il l'auoit si hautement enseueli, si en furent mo*ul*t courchie & mo*ul*t le ti*n*rent a grant orguel. Si p*r*isent consel ensamble, & disent ke b*ie*n estoit drois ke ioseph *compar*ast che ke il auoit fait, & contre dieu & encontre le loy. Si pourp*ar*lerent ke il le p*r*enderoient la nuit del p*r*emier so*m*me, & si l'enmenroient[1] en tel lieu ke iamais n'oroit on de lui enseignies. A che conseil se *tinrent tout; si murent la nuit del p*r*emier so*m*me & feri l'uns d'aus a l'uis. Et q*uan*t il fu ouuers, si ent*r*erent tuit ens a vne bruie, et p*r*isent ioseph tout endormi, si l'enmenere*n*t loing de ih*erusal*em bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

Gets the dish, collects Christ's blood in it.

Wraps the body in rich cloths;

puts a great stone at the entrance of the sepulchre.

The Jews' anger.

[*leaf 7, back]

The Jews seize Joseph and carry him off out of Jerusalem,

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sanc qui issoit des plaijes n*ostr*e seigneur qui puis fu apeles li *sains gra*alz." The illustration figures Joseph sitting *under the cross*, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

[1] The MS repeats, "la nuit del p*r*emier so*m*me : *et* si l'enmenroient."

Ichele maisons estoit en vne *mo*ult grant mareschiere: si i auoit .i. piler tout crues q*ui* sambloit estre massis. Dede*n*s che piler auoit la plus hideuse chartre qui onq*ues* fust veue, et la plus orde. Ne nus ne s'en ap*er*chust se il ne li fust dit auant, tant soutiement cstoit ouuree. Q*uan*t il orent ioseph mis hors de ihe*rusalem*, si le liurerent a deus seulement qui auoient iure ke ia nus par aus n'en saroit nouueles. Chil le menerent en la chartre, & deffendirent au chartrier ke il n'eust a man*ger* ke vne pieche de pain le iour, & plain hanap d'iaue.[1] Et maintenant s'en retornerent en ihe*rusalem*, si q*u*'il i furent anchois q*u*'il aiournast. Et lors si oirent le tumulte & la *gran*t plainte, de ioseph qui pendus[2] est.[3] Et *quan*t pilates le seut, si en fu m*o*ult dolens, mais il n'en seut q*ue* faire. car il pensoit b*ien* q*ue* che auoient fait li iuif p*ar* le conseil des maistres de la loy; si n'en sauoit q*ue* faire. Et q*uan*t uint au diemenche ke ih*esus* fu resussites, & les gardes orent dit as iuis *com*ment il auoient pierdu ih*esu*: si manda chayphas a son chartrier q*u*'il ne li dounast iamais a man*ger*, anchois le laissast morir de faim. Mais li sires p*our* qui seruiche li iuif p*our*-cachoient sa mort, ne le vaut pas werpir en sa meschanche; Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por *com*paignie & p*our* comfort la sainte escuele q*ue* ioseph auoit ostoie en sa maison a tot *le sanc q*u'il auoit requelli. Et q*uan*t ioseph le vit, si en fu m*o*ult lies; et lors seut il vraiement ke ch'estoit diex. si ne s'en repentoit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le co*n*fort et la *com*paignie de son signour. Ensi aparut li sauueres

and give him up to two of their set, who put him in prison, and order him to be fed on bread and water.

When Christ rises, Caiaphas tells the jailer to let Joseph starve,

but Christ brings him the Dish with the Blood into the prison.

[* leaf 7, back, col. 2]

[1] & vne hanapee d'aigue. 10,292, leaf 4, col. 1.

[2] ? *for* perdus.

[3] Et maintenant fu la nouvele espandue q*ue* ioseph estoit p*er*dus.—B.

du monde a ioseph anchois ke a autrui. Et si le conforta moult, & dist que 'bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne doleur n'i auroit, & si seroit tous iours en sa compaignie. Et quant il en istroit, il tourneroit a merueille tout le mont qui le uerroit. Et apres serroit ses nons portes en estrainges lieus, & par lui & par ses oirs. Mais encore ne estoit pas li termes que il en issist, ains demourroit grant pieche tant que tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroient issir, si en serroit ses nons glorefies et loes, & maintes gens en kerroient.' Ensi remest ioseph en la prison tant que tous estoit oublies & ke nus ne tenoit mais parole de lui. Si remest sa feme moult esgaree, qui encore estoit iouene feme; Et ses fiex iosephe[s] qui n'auoit k'an & demi quant ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamais carnel compaignie deuant k'ele seust certaine nouuele de son mari; Car el l'amoit sour toute creature. Et quant li enfes uint a age de marier, si li enorterent si parent que il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, qu'il dist qu'il ne feroit ia mariage de soi que a sainte eglise seulement. Car il creoient andoi, & auoient recheu baptesme en la main saint Iakeme le menor, qui fu eueskes de iherusalem grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi com vous aues oi, tant *qu'il i demoura .xlij. ans, & lors l'en geta vaspasiens li emperes de rome. Et si orres comment il demoura .xlij. ans. Au iour que ihesus fu crucefies, tenoit tyberius cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna gaius ses nies, qui ne vesqui ke .i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudien regna noirons, sous qui sains pierres fu crucefies et sains paus decoles. Et si ne tint l'empire

Christ comforts Joseph, and assures him he shall live,

and carry His name to foreign lands.

Joseph's wife and his son Josephes are dismayed.

But she will not marry again,

and her son will only marry Holy Church.

How Joseph lived 42 years in prison, [* leaf 7, back, col. 3]

and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.

After Nero, Titus reigns over Rome,

que .xiiij. ans. Apres noiron regna tytus & vaspasijens ses fiex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xlij. ans del cruchefiement ihesu crist iusc'au deliurement de ioseph. Et si ores comment il fu deliures. Il auint le premier an ke titus fu empereres que ses fiex vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don com il oseroit[1] dire de bouche. Et quant il eut par tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un chiualers de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'empereour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li chiualers, & vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust auoir mestier. Et li chiualers li dist: "Sire, certes ie uous y avoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha, biaus sire, dist chil, comment en garistes vous donques?" "Chertes, dit cil, par .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li chiualers, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

and his son Vespasian becomes a leper.

Titus offers gifts to any one who will cure his son.

A knight of Capernaum asks to talk with Vespasian,

and tells him how he himself was a leper, and was cured by Jesus,

[* leaf 8]

who touched him and made him whole,

[1] MS osoroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touchie, que vous gariries maintenant." Quant chil l'oi, si en eut trop grant leeche, & si fist enuoier quere son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit riens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest chiualer qui est de la terre. Et si li dounes tant du uostre ke il fache chest message. Car li cuers me dist que ie garirai. Et se g'en puis garir, ie promech bien au prophete que ie prendrai uenianche de la honte ke li iuif li fisent." Tant pria titus le chiualer ke il li otria a faire son message. Et il li bailla moult riche harnois, & si li bailla son seel, ke tout chil a qui ches letres venroient fesissent quanque il commanderoit. Lors en uint li chiualers en iudee, si trouua en iherusalem vn romain qui auoit non felis, qui a chel iour estoit garde de iudee & de sulie ensi, com li romain metoient lor gardes par les terres ke il auoient conquises. A celui bailla li chiualers le seel l'empereour. Et quant chil ot leu les letres, si dist qu'il commandast son plaisir, & il seroit fais. Et li chiualers dist, ke il fesist crier par toute la terre, ke qui aroit nule cose ke ihesus eust tenue, aportast le auant; Et qui en cheleroit riens, *et il peust estre apercheu, il n'en porroit escaper ke il n'en mourust. Ensi com il le commanda, ensi fu crie, & en iherusalem tout premierement. Mais onques ne vint auant qui riens en reconeust, Fors que vne feme de moult grant aage qui auoit nom marie la uenissiene.[1] Chele vint a felis, & si li porta vne pieche de toille k'ele auoit garde moult honorement puis le cruchefiement de ihesu; Et si le dist: "Sire, au iour que li sains prophetes fu menes cruchefiiier, si passoie ie deuant lui, si portoie vne pieche de toille uendre. Et il m'apiela, si me pria ke ie li prestaisse

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

[* leaf 8, col. 2]

Mary the Phenician brings the Veronica cloth, and the knight takes it to Rome.

[1] qui auoit non uerone.—B, leaf 4, back, col. 1, at foot.

chele toille pour son vis essuer qui li degoutoit tous de suour. Et q*uan*t ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et q*uan*t ie le desuolepai, si trouuai la fig*ur*e ih*es*u autresi p*ar*ant ke se on l'eust painte en vne paroit. Des la en cha l'ai gardee, si ne fui onq*ues* puis si malade, se ie le poi veoir ke mai*n*tenant ne fuisse toute garie." Et ele desploia la toille, si sambla k'ele fust toute nouelement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprientee. Chele toille en aporta li ch*iual*e*r*s a rome. Et la nuit deuant

Vespasian's dream.

che qu'il i uenist, si songoit vespasijens ke vns hom venoit de ue*r*s le chiel, si le p*r*enoit as ongles, si l'escorchoit tout. Et q*uan*t il estoit escorchies, si gardoit en .i. miroir s'il se pooit counoistre. Et tous li siecles couroit apres lui & disoient "venes veoir l'o*m*me mort qui est reuescus!" Au matin q*uan*t il fu leues, si uint ses peres deuant lui *com* chil q*ui* l'amoit sour toute riens. Et q*uan*t vaspasiens le vit, si li dist: "Sire, faites vous lie, car ie sai de uoir que ie garirai," & lors si li dist son songe. A ches p*ar*oles vint li ch*iual*ers. Et q*uan*t vaspasijens le vit, qui encore estoit a la fenestre, si senti q*ue* tout li me*m*bre li alegoient. Si

[* leaf 8, col. 3]

co*m*mencha a huchier de si loing *com* il le *vit: "Vous soijes li b*ien* venus, car v*ous* aportes ma sante." Et li ch*iual*ers desploia tantost la toille sans plus dire. Et

On seeing the cloth, Vespasian is healed,

maintenant que vaspasijens vit l'empriente de la fig*ur*e, si fu plus biaus & plus sains ke il n'auoit onq*ues* este nul iour. Et q*uan*t ses peres le vit, & les autres gens, si fu la ioie si gr*an*s q*ue* nus ne le kerroit qui veue ne l'eust. Et lors p*r*ist vaspasiens la visiere, si l'ostoia

and declares that he will take revenge for Christ's death.

au plus houneraulem*en*t q*ue* il peut. Et si dist q*u*'il ne fineroit iamais deuant che q*u*'il eust ue*n*giet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si enmena le ch*iual*er auoec lui, & si le fist sig*n*our de

He goes to Jerusalem.

toute sa maison. Et q*uan*t il fu uenus en iherusalem,

si fist venir deuant lui marie la uenissiene. Et chele li nouma tous chiaus qui enchore viuoient *par* qui forche & *par* qui *con*seil ih*esus* auoit recheu mort. Et vaspasiens les fist tous prendre, & si fist faire .i. gr*ant* fu, & dist q*ue* la les ardroit tous. Et q*uant* la feme ioseph oi ches nouueles, si vint auant entre li & son fil. Et si se clama de son singn*our* q*ue* il li auoient tolu, ne onq*ues* puis ensenges n'en auoit oies. Et on li demanda pour quoi il auoit ih*esu* despendu de la crois & mis en .i. sien sepulcre. Et q*uant* il oi chou, si iura qu'il les arderoit tous se il ne li enseignoient ou il estoit. Et chil li respondirent ke ardoir les porroit: car il ne li porroient rendre, ne il ne sauoient q*u*'il estoit deuenus. Et il disoient uoir ke il n'en sauoient nule uerite. Ne des .ij. qui le menerent en la p*ri*son n'i auoit il mais c'un seul vif. Car li autres eut la teste caupee dedens la semaine ke il l'orent enprisoune. Et li cartriers chai des fenestres de la tour a t*er*re l'endemain ke il li laissa a douner a manger. Ensi ne remest q*ue* li vns vis, che fu chayphas qui estoit euesq*ues* des iuis *l'an ke ih*esus* cris morut. Et q*uant* il virent ke mourir les conuerroit, si dirent q*ue* d'aus porroit il faire sa uolente & son *com*mandement, car il estoit uoirs q*u*'il avoient p*ri*s ioseph. Mais il l'auoient bailliet a deus d'aus, pour chou q*u*'il ne voloient pas ke il seussent tuit ou il serroit en prison. De ches .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont n'*en* orroit il iamais nouuieles p*ar* nule homme. Lors demanda chayphas a veoir. Et q*uant* il fu venus deu*ant* lui, si le fist b*ien* garder, & tous les autres fist ardoir. Et q*uant* il furent ars, si dist a chayphas ke il feroit de lui la grignour iustiche qui onq*ues* fust faite d'ome se il ne li rendoit ioseph. Et chayphas respondoit q*ue* *dont en pooit il faire la iustice tele *com* lui plairoit, ke se tout chil du monde l'auoient iure, ne l' porroient il rendre vif, se diex meismes non. Mais il li enseigneroit le lieu ou il auoit este en p*ri*son mis:

Mary names the traitors against Christ, and they are taken.

Joseph's wife begs for her husband.

The traitors cannot tell where he is,

though Caiaphas knows.

[* leaf 8, back]

Caiaphas is brought up, and the others are burnt.

Caiaphas agrees to show where Joseph was imprisoned, if he is not to be burnt or slain.

Car de sa uie ne sauoit il riens. Mais ke che fust *par* tel *con*uent qu'il ne fust ars ne ochis.' Et vaspasiens respondi q*ue* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des q*ue* ih*es*us fu cruchefijes q*ue* ie n'auoie mie .xxxiij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil p*our* qui il i fu mis, est tous poisans de lui garder sain & sauf, & tant & plus. Car moi q*ui* onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors *com*manda a chayphas ke il entrast en la chartre, et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il n'i ent*r*eroit s'il le deuoit tous desme*m*brer. Et uaspasiens respondi ke il n'auoit *pas tort, car il n'estoit pas raiso*n*s que si desloiaus pechieres ent*ra*st en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despe*n*du le sauueour du monde. Lors dist q*u*'il meismes i ent*r*eroit. Si le fist aualer ens a cheus ou il plus se creoit. Et q*uan*t il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .c: chierges alumes ele n'i fust pas si grans. Et il se tint a vne p*ar*t tous cois, si fu tous esbahis de la grant clarte q*u*'il ueoit. Et q*uan*t il ot este grant pieche, si apiela ioseph. & ioseph respondi: "Biaus sire diex, qui est che qui m'apiele?" "Ie sui, dist il, uaspasije*n*s li fiex l'empe*r*eour." Et ioseph s'esme*r*ueilla, car il ne quidoit auoir demoure en la p*r*ison *com* tant *com* il auoit du uenredi iusc'au dim*en*che. Et au dimenche li apparut ih*es*us cris, si ne quidoit pas ke en si peu de tans i eust empe*r*eour cangie. Car la clartes ke ih*es*us cris i aporta q*uan*t il li apparut, ne estoit onq*ues* puis falie, si ne quidoit pas qu'il li fust onq*ues* puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengier son sign*our* des gr*an*s hontes c'o*n* li auoit faites. Et q*uan*t ioseph

He takes them to the prison,

but refuses to enter it himself. [* leaf 8, back, col. 2]

Vespasian goes down into it.

Vespasian tells Joseph who he is,

and that he has come to deliver him.

l'oi, si en eut moult grant ioie. Lors se fist traire uaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist: "Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est uenus. Chil te uengera de tes anemis corporelment. Mais l'esperitueus uenianche serra asses plus gries. Et quant tu aras veu quel uenianche il en aura prise, si te mousterrai com grans paines il te conuenra souffrir pour mon non porter par les estranges terres." Et ioseph li respondi: "Sire, vos sergans est apparellies a souffrir toutes les coses ke vostre bouche li daignera commander. mais que ferai ie de uo sainte escuele? Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist." Et la vois li respondi, "Ne t'esmaie de l'escuele. Car quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise quant ie le te aportai chaiens. Or t'en va, car ie te pren en gàrde et en conduit vers tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuiellis ne tant ne quant; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust counoistre, tant estoit enuiellies & debrisies. Ne son fil meisme quant il le vint baisier, ne l' counut il mie: anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fieus: & il ne l' crei mie. Apres le courut sa feme acoler & baisier, & il le commencha a regarder pour che que trop estoit cangie. Et ele li dist, "Sire, dont ne me counissies vous? Je sui elyab vostre femme, & chis est iosephe[s] vostre fiex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies ensegnes priuees. Et vaspasijens li dist: "ioseph, com-bien quidies vous auoir este en cheste prison?" Et ioseph li dist, "Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish: [* leaf 8, back, col. 3]

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Caiaphas, or his own son.

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

quit q*u*'il soit hui diemenches. Et uenredi despendi iou le urai p*ro*phete de la crois, pour qui ie fui en p*ri*son mis." Et q*ua*nt il eut che dit, Si co*m*menchierent a rire tout chil q*ui* estoient entour lui. Car il quidoient q*ue* il fust ensi estourdis. Mais plus s'esme*r*uella cayphas de che qu'il auoit tant uescu sa*n*s boire & sans mangier. Et vaspasijens li dist, "P*ar* foi, il me font entendant ke il a .xlij. ans ke li p*ro*'phetes fu mis en crois, & ke v*ous* aues este .xlij. ans en prison. Et q*ua*nt v*ous* fustes enp*ri*sounes tyberius cesar estoit empe*re*res de rome, & puis en i a eu trois. Ore est mes peres li quars." Q*ua*nt ioseph che oi, si s'esme*r*uella trop. Et uaspasijens li amena cayphas deuant li, si li dema*n*da se il le counissoit. Et il ne le counut mie: si demanda qui il estoit. [1]Et il respondi ke il estoit cayphas qui l'auoit mis en la p*ri*so*n* entre lui & vn autre. Et si li dist ces enseignes, q*ue* q*ua*nt il l'orent amene iusc'au pie de la tour, si le laissierent si durement chaoir a te*r*re, ke il eut vne plaie sour le sourchil. Iches enseg- nes conut b*ie*n ioseph, si lor moustra la plaie. & q*ua*nt il vint en ihe*r*usale*m*, si li coururent si ami encontre, & les autres gens ensamble. Mais mo*u*lt en i eut peu q*ui* il peust counoistre, ne des siens ne des estranges. Et vaspasijens fist p*r*endre tous chiaus q*u*'on peut t*r*ouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consen*te*- ment de ihesu crucifijer, si les fasoit tous ardoir sans raenchon p*r*endre. Et q*ua*nt il eut tout ars cheus q*ui* estoient vif ke ioseph peust co*n*noist*re*, si fu tenus li plais de cayphas. Et uaspasijens apiela ioseph et chia*us* de sa maison, si lor demanda co*m*me*n*t il esploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

but Vespasian tells him he has [* leaf 9] been there 42 years.

Joseph returns to Jerusalem,

points out the abettors of Christ's death; and Vespasian burns them.

What is to be done with Caiaphas?

[1] & il li dist: "ie fui cayphas qui v*ous* fis metre en p*ri*son; a cheles ensenges q*ue* v*ous* nos laissames si chaioir que v*ous* en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus *qui* iugierent ke il le fesist metre en la *p*rison ou ioseph auoit este, si mourust illuec de faim. Et li autre dirent ke il le pooit *bien* faire morir sans fauser son creant. Car il ne l' deuoit garandir *que* d'ardoir & d'ochire. Et s'il le faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist: "Sire, la forche & la signorie est en vous de lui faire morir. Mais, *pour* dieu, ne l' faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m'a gar'de sain & sauf, & iete hors de ses mains & de mes autres anemis. Et *par* auenture encore le fera *nostre* sires tel *que* il ne vauroit mie *qu'*il fust mors en chesti point." Et uaspasijens li respondi: "Des ke *vous* le loes, il sera *grant* masse fait *par* *vostre* conseil; Car ie ne le ferai pas morir. Mais en aucune maniere *con*uient il ke ie prenge uenianche de la mort au signeur *qu'*il fist crucefijer a tort, & se il plaist au signo*ur* ke il viue, il viuera. Mais *quant* ie mui en chest pais ie creantai au sign*our* *que* ie ne retourneroie deuant *que* ie l'eusse uengie a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l'en doi *moult* *bien* uengier; Car il me gari de la grign*our* meselerie *que* on*ques* cors d'*om*me soustenist au mi*en* espoir. Mais *quant* ie fui venus en cheste vile, & ie fis ardoir les *p*remiers iuis *par* le conseil marie la venissiene *qui* m'enuoia la visiere dont ie gari, si vint la clamours a moi des iuis *qui* vous auoient mis en *p*rison. Et cayphas me dist *qu'*il m'*en*seigneroit le lieu ou *vous* auies este mis, *par* couuent ke ie li creantaisse loiaume*n*t *qu'*il ne serroit ars ne ochis. Et ie, *qui* vous desirroie a ueoir plus ke nul home, li otriai. Car i'esper*o*ie *bien* *que* li sires *pour* qui *vous* esties en prison ne *vous* auoit pas si mauuais guerredon rendu *qu'*il *vous* eust laissie morir en l'ordure de chele chartre. Et *pour* chou *que* ie li otriai, *con*uient il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais *pour* chou *que* i'en doi le haut sign*our* en aucune maniere

Have him drowned, for then he'll neither be burnt nor slain.

Joseph asks that he may be spared.

[* leaf 9, col. 2]

Vespasian's answer:

he had vowed that he would revenge Christ's death,

and had burnt the first set of Jews;

but had promised Caiaphas not to burn or slay him,

and would therefore send him out to sea in a boat,

uengier, vous dirai q*ue* i'en ferai. Je le ferai metre en mer en .i. batiel. Et q*uant* ie l'arai fait eslongier de t*er*re as autres nes, si le laissera on aler ensi *com*me il

to live, or drown.

plaira a dieu q*u*'il aut. Se diex veut q*u*'il viue, il viuera; et se il veut qu'il muire, il n'en escapera ia. Ensi porrai mon creant sauuer: & s'il plaist au haut sign*our* ke il muire en chest tourm*en*t ou ie le ferai

[* leaf 9, col. 3]

metre, dont en sera il b*ien* ue*n*gies. *Et se il li plaist q*u*'il en escape, il ne sera pas escapes p*ar* moi, mais p*ar*

Caiaphas is put into a boat, and pushed out to sea.

sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marouniers eslongier des riuages, Tant q*u*'il le laissierent aler la ou auenture le menroit.[1]

Ensi vaspasiiens uenga ih*es*u crist corporelment de ses anemis. & no*n* pas il tant seulement: anchois

The contrast between the Pagans and Jews.

s'en uenga ih*es*u*s* cris p*ar* lui. Et che fu pour example moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paijen, ki li fisent pl*us* d'ouneur qui il apieloit ses fiex, che furent li iuif. Car li iuis l'auoient cruchefijet, & li paien le vengoient.

CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41); and also Vespasian and all his company; and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

Apres s'en dut vaspasijens retourner a rome. Et la nuit deuant q*u*'il s'en dut repairier, estoit ioseph en

[1] Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, q*ue* ih*esus* cris uenoit deuant lui, si li disoit: "Joseph, li t*er*mes est venus q*ue* tu t'en iras p*re*chier mon non. Et si te co*n*uenra laissier p*our* moi toute la terriene rikeche. Ne iamais en cheste t*er*re ne retorneras; anchois sera ta semenche espandue en si lontaignes t*er*res ke tu ne le porroies penser ne quidier. Car i'ai esleu aemplir les estranges t*er*res de ta semenche; ne mie de cheli ke tu enge*n*ras, Car de iosephe*s* ton fil n'istra iamais carneus fruis; Car il m'a p*ro*mise p*ar*durable chaaste. Or si garde ke tu te faches demain baptisijer. Et si *t'en iras maintenant hors de ih*erusalem* en tel maniere ke iamais n'i ent*r*eras. Et si t'en iras sans or & sans argent & sans mounoie & sans caucheure; ne ia ne porteras de to*us* auoirs q*ue* m'escuele seulemen*t*. Ita*n*t porteras auoec toi, & si recheueras en mainie et en co*m*paignie tous chiaus & toutes cheles ki te vauront sieuir, & ki vauront baptesme recheuoir. Mais ie ne veul ke nus port pecune en ta *com*paignie. Car tu & chil qui loiaument me seruiront auoec toi aront toutes les coses q*ue* lor cuer penseront & desirront. Et q*uant* tu t'en vauras aler, si manderas tes parens, & tes amis, & les parens ta feme. Si lor ano*n*che ma creanche, & lors si ue*r*ras ti quel vauroi[en]t croire & aler ap*r*es toi. Et q*uant* tu istras de ih*erusalem*, si t'e*n* iras toute la uoie qui ua a effrate. Et ie t'ensengnerai lors q*ue* tu deuras faire, & *com*ment tu deueras aler."

Christ appears to Joseph in a vision,

and says He has chosen him to fill foreign lands with his spiritual seed:

Joseph is to be baptized, [* leaf 9, back]

and go forth without money, or anything but the Dish;

but all that they want they shall have.

Au matin b*ien* main se leua ioseph, & rechut crestiente de la main saint phelippe, ki dont estoit euesq*ues* de ih*erusalem*. Et q*uant* vaspasijens l'oi dire, si l'enuoia q*uer*re, & demanda q*ue* che senefioit q*u'*il auoit fait. Et ioseph li respondi ke ch'estoit li sauuemen*s* ih*esu* crist, & sans che ne pooit nus ho*m* estre sains. Et q*uant* vaspasijens l'oi, si dist q*ue* cheste creanche p*r*enderoit il; si se fist baptisijer, & si fu ioseph ses maistres parins. Mais il fist iurer tous cheus de sa maisnie ke ia ses

Joseph is baptized by St Philip.

Vespasian is baptized,

pères n'en saroit riens par aus. Car il ne voloit pas que ses peres le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a recheuoir ou non. Et ne pour quant il fist toute sa compaignie baptisijer auoec lui. Ne onques ne fu descouuert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire iherusalem de la grant destruction qui fu anchois ke li crestijen s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu *la grans destructions. Mais a cheste destruction que tytus & vaspasijens firent, ne fu ele pas si destruite com a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en auant fors que tant que tytus & vaspasijens ses fiex orent assis iherusalem, ke il assirent dedens l'an ke iosep[h] fu mis hors de prison, si auint cose que vaspasiens assaloit moult durement. Car il estoit plains de moult grant proueche & de grant hardement. Et uns clers qui auoit este a lui baptisier, le counut, si li commencha a crier: 'Ahi uaspasiens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu rechus?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che que li clers auoit dit, & si le cacha hors de son lieu grant pieche. Mais che ne content pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de iherusalem, ou il a la creanche recheue.

and all his company; but it is kept secret.

Of the destructions of Jerusalem.

[*leaf 9, back, col. 2]

How Vespasian was reproached by a cleric for warring against Christ.

CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46).

A tant se taist li contes de vaspasijen, ke il n'*en* p*ar*ole plus; & si *com*menche de ioseph. Et dist ke ioseph enuoie q*ue*rre tous ses parens & ses amis, & si lor anoncha la creanche ensi *com* nos*tr*e sires l'auoit *com*mande. Si lor p*r*eecha tant de ih*es*u crist q*u*'il en conue*r*ti .lx. & xv.; dont il i auoit de teus q*ui* estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre q*ui* baptisie n'auoient este, Se fise*nt* *maintenant baptisijer. Lors s'en issi ioseph de la chite entre lui & sa *com*paignie, si estoit ia nonne passee. Et q*uant* il fu issus hors de la vile, si tourna la uoie qui aloit a effrate ensi *com* nos*tr*e sires l'auoit *com*mande. Et q*uant* il vint a bethanie, si *com*mencha a auesprir. Et lors si li disent ses gens: "Biaus sire, ou herbergerons nous? se nous passons cheste uile nous ne trouuerons humais ou herb*er*gier." Et ioseph lor respondi: "Signo*ur* frere & serors, or ne v*ous* esmaies mie. Car diex li tous poissans po*ur* qui amour nous somes issu de nos*tr*e naite,[2] nous *con*seillera en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke v*ous* ne v*ous* desesperes de sa g*r*ant misericorde. Car se vous le voles loiaument seruir *com*me si crestijen, vos*tr*e cuer

Joseph preaches to his relatives and friends,

and converts 75 of them.

[* leaf 9, back, col. 3]

They leave Jerusalem for ever,

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

[1] An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

[2] native land: 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin q*ue* vous n'aies ains la nuit. Ne onq*ues* ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi *com*me peres doit estre seruis de ses enfans. Mais se nous le seruons *com*me fillastre, ausi *com*me nos*tre* pere le seruirent el desert, il ne nous fera mie *com*me peres, mais co*m*me parrastres. Car il ne nous aidera pas, anchois nous faura q*uant* nous arons grignour besoing de s'aide."

They go on to the Wood of Ambush.

A tant laissa ioseph a p*ar*ler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apieles p*ar* chel non p*our* chou q*ue* en che bos fu agaities herodes thetrarches q*uant* li iuis le liurerent a rethe le roi de damas p*our* sa fille ke il auoit laissie q*uant* il prist la feme philippe son frere. Q*uant* il fure*nt* venu a che bos, si apiela nos*tres* sires ioseph, si li dist: "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a g*rant* signes & a g*rant* demoustranches. Ie lor passai la m*er* rouge a sech, & les menai el desert ou lor cuer auoient qua*n*ke il voloient desirer. Illuec me courechierent il en mainte maniere, a l'iaue de co*n*tredit, & au ueel q*u'*il firent p*our* aurer. Et ie toutes voies lor aidai & defendi[1] viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onq*ues* p*our* chou ne se recorderen*t* ke ie lor eusse b*ien* fait, ne plus uolentiers ne m'en seruirent. Anchois me rendirent en la fin si felon loiier q*u'*il me dampnerent el fust. Et se li pere m'ont mau serui, p*our* che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, p*our* chou t'ai esleu a porter mon non & ma creanche p*ar* les estranges t*er*res. Et si seras guieres de grignour pule ke tu ne quides. & p*ar* toi

God's speech to Joseph.

His mercy to the Jews; [* leaf 10]

their ingratitude to him.

[1] MS aidrai et defendrai: '& iou li aidai.'—B.

aront il m'amour & m'aide se il me veulent tenir a pere & a signour. Or va a ton pule, & si le fai herbergier en che bos, & il aront toutes les viandes ke il vauront auoir, cascuns en son habitacle. Et anchois que tu isses de cest bos, feras a m'escuele que tu as vne petite arche de fust en quoi tu le porteras. Et chascun iour feres uos afflictions de double genoil deuant chele arche, & dires vos orisons pour auoir l'amour de dieu uostre seignour. Et quant tu vauras a moi parler, si ouuerras l'arche en quel lieu que tu soies, si ke tu seus uoies l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en va, si atourne ton pule, & si fai ensi com ie t'ai commande."

Joseph is to tell his people that they'll be miraculously fed in the wood.

He is to make an ark of wood for the Grail-Dish.

Atant s'en parti ioseph, & vint a son pule, si le fist herbergier par le bos, es ramees & es fuellies. Et quant il orent lor osteus fais, si alerent a orisons. Et quant il reuinrent d'orisons, si trouua chascuns en sa loge chou qu'il desiroit a mengier. Tant mangierent & burent com eus plot, & furent si a *aise. Au matin fist ioseph faire l'arche, Si com nostre sires li auoit commande, & mist dedens l'escuele au sauueour. Et quant tous li pules eut este a orisons deuant l'arche, Si com nostre sires li auoit commande, si uint deuant l'escuele au sauueour. †Et quant tous li pules eut este a orisons deuant l'arche,† si s'en partirent du bos, & entrerent en lor chemin. Si errerent tant par lor iournees ke il vinrent a vne chite qui auoit non sarras; [1]Si estoit entre babilone & salauandre.[1] De chele chite issirent premierement sarrasin, & de sarras furent il premierement sarrasin apiele. Ne ne sont[2] pas a croire chil qui dient que sarrasin furent apiele de sarra la feme abraham. [3]Car che fu controuuaille, ne raisons ne samble che pas a estre.[3] Ne che n'est pas chose mescouneue, ke sarra ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp in the wood

and are fed miraculously. [*leaf 10, col. 2]

Joseph has the ark made.

[†—† ? this repetition a scribe's error.]

They start from the wood, and on the 11th day get to

Sarras, whence the Saracens come;

for they are not called after Sara, Abraham's wife.

[1—1], [3—3] not in B, leaf 5, back, col. 3. [2] font. A, B.

ki de ysaac descendirent. Car *par* la grignour *par*tie *pr*ent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons ke li sarrasin *pr*esissent lor no*n* de li. Mais de chele chite qui auoit no*n* sarras furent apiele sarrasin, p*our* che q*ue* che fu la *pr*emiere chites ou iches gens *pr*isent certainete de sauoir ke il aouroient. Et la fu co*n*trouuee & establie la secte ke sarrasin maintinrent puis iusc'a la uenue de mahoumet, qui fu enuoies pour aus sauuer. Mais il da*m*pna soi auant, & aus ap*r*es, pour sa glouternie. Car deuant che ke la secte fust qui establie fu en sarras, n'auoient ches gens nule certainete d'aourer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il aouroient .i. iour n'auroient il pas a l'aut*re*. Mais lors establirent il a aourer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa *com*paignie a l'onsime iour q*u*'il issi de ih*eru*s*a*l*em*. Et q*uan*t il vint a l'en'tree de la vile, si l'apiela no*st*res sires, & si li dist: "Joseph, tu t'en iras en chele chite, si precheras mon no*n*. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pere & del fil et del sa*int* esperit." Et lors respondi ioseph: "Sire, *com*ment saurai ie si b*ien* preechier? ia ne m'e[n]tremis ie onq*ues* de tel cose." Et no*st*re sires li dist: "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouurir, & ie metrai dedens *gr*ant plente de p*a*roles. Ne ia ne troueras home de si grant scienche plain qui puisse durer as p*a*roles ke ie geterai hors de ta bouche. Et si te ferai pareil a mes apostles p*ar* les miracles & p*ar* les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant *com* tu serras vrais creans, ne m'oseras tu riens req*uer*re ke tu n'aies a ton besoing. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soijes paies *com*me loiaus sergans. Ne ia de manaches q*ue* tu oies, ne soies peuereus. Car ie te garderai et deffenderai en q*uel* lieu ke tu soies."

How Mahomet was sent to save the Saracens, but damned himself and them.

The objects of worship of the men of Sarras.

[* leaf 10, col. 3]

God tells Joseph to baptize the people of Sarras,

and He will give him words to speak,

and do miracles by his hands,

and keep and defend him wherever he is.

CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King. Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

A tant s'en p*ar*ti ioseph, si entra en la chitei, entre lui et sa *com*paignie. Et q*uan*t li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler to*us* nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina onq*ues* d'aler p*ar* la vile ent*re* lui & ses desciples tant q*u*'il vint deuant le temple au soleil. Et che estoit li plus haus te*m*ples q*ui* fust en la chite: & si le tenoient li sarrasin en grign*our* hon*our* & en grign*our* reuerense ke tous les autres, p*our* chou q*u*'il estoit te*m*ples qui e*st* li plu*s* haus de tous les planetes. En l'e*n*tree de chel te*m*ple si auoit vnes loges m*oul*t riches & m*oul*t bieles q*ui* estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor afaires. Et ches loges *estoient apielees li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit q*ui* estoient en sa *com*paignie. Et vne m*oul*t g*ran*t tumulte du pule sarrasinois les sieuoient, pour che q*ue* a g*ran*t me*r*uelle resambloient b*ien* estrange gent, ne onq*ues* mais si diu*er*se n'auoient veue. Q*uan*t ioseph fu entres es loges, si t*r*ouua m*oul*t g*ran*t assamblee de sarrasins, & le signour de la chite meismes, qui estoit apicles eualach li mescouneus. Et si estoit apieles li mescouneus p*our* chou ke nus hom de toute sa te*rr*e ne sauoit de q*uel*

Joseph goes to the temple of the Sun,

[* leaf 10, back]

to the Seat of Judgment,

and finds a great assemblage of Saracens and their lord, Evalach the Unknown.

Of Evalach's prowess.

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquise toute la terre iusk'en l'entree de egypte. Et encore estoit il moult preus & moult corageus,

But, as he was old,

mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes ne tant cremus com il auoit este en sa iouenche. Anchois le guerrioient li egyptijen,

the Egyptians had taken away most of his land, and beaten his army; and so he had assembled his Council to devise vengeance on his enemy.

si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore .vij. iours passes. Et pour cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en uoloit demander consel, comment il se porroit vengier de la grant honte ke li egyptijèn li auoient faite.

Joseph is glad that he has come at the time of the king's need.

Aches paroles vint ioseph, si entendi bien & oi ke par laiens tenoient lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a oeure par le grant besoing *ke li rois eualach a de l'aide nostre signour. Si encommencha a rendre grasces a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouer point de conseil. anchois li estoient fali tot en trauers, Et disoient ke as egyptijens ne assambleroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meskeoir non. Et bien i paroit, che disoient, qu'vne fois lor en estoit il ia mes-auenu si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi com uous poes oir, li falirent tout, & dirent, ke tel pais com il peust, quesist vers les egyptijens: car de la guerre ne s'oseroient il mie entremetre.

[* leaf 10, back, col. 2]

*The Counsellors advise that peace be made with the Egyptians,

De cheste chose fu li rois moult esbahis et moult espoentes, tant ke il ne seut que dire ne que faire. Lors vint ioseph deuant lui. & quant il le vit si tristre[1] & si pensieu, si dist: "Rois eualach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & uictoire de tous tes anemis, & conquerras auoec chou vne ioie autre, qui iamais ne prendra fin." Quant eualach l'oi ensi parler, si le regarda moult fierement, & si li dist: "Qui es tu, ua, qui uictoire me porroies douner de mes anemis, & la ioie qui iamais ne me fauroit?" A chest mot respondi ioseph & si li dist: "Par foi, rois, chou ne te promet ie mie ke ie te doinse la victoire ne la ioie perdurable. Mais tant te di ge bien, que se tu uoloies croire mon consel, tu auroies & la victoire & la ioie sans fin, pour le don & pour le grasce de chelui qui de toutes coses est poissans." Et eualach li respondi, "Ie escouterai moult uolontiers ques tes consaus porra estre. Mais se tu me dis consel qui ne fache a otroijer, li damages en retournera sour ton cors." Et ioseph li respondi: "Rois, che sera tes consaus qui te sera a hounour de cors & a *pourfit de l'ame. Car tu en seras honeres a ton viuant, & t'ame en sera sauuee apres ta mort." "Par foi," che dist li rois, "Ichis consaus ne fait mie a refuser. Or pues dont deuiser ques il sera. Car s'il est teus com tu m'as dit, ie n'aurai ia home en ma maison qui ie croie auant toi; anchois seras creus de toutes coses ke tu me vauras consillier." "Rois," che dist ioseph, "or enten donques comment tu seras conseillies. Il te conuenra tot premierement destruire & depechier les ymages que tu aoures. Car tu dis ke che sont ti dieu, et si lor demandes conseil & aie: et eles n'ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir que ti anchisour en ont tot este engingnie & decheu. Car tout chil qui croient que ches ymages

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

Evalach asks who Joseph is.

Joseph says that the king's victory will be the gift of the Almighty.

[* leaf 10, back, col. 3]

Joseph tells Evalach to destroy his images, for they can neither help nor hurt any one,

[1] *tristre* is a known form, though the *r* is inorganic.

lor peuissent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Coument," che dist li rois, "me ueus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi douner hounour terriene, qui souffri angoisse de mort ensi com tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iusc'a la mort; ne il n'est mie auis qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir comment chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaisement, sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke quant li faus tes moing des felons iuis l'acusoient deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si que pylates s'enmerueilloit moult durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, & si li dist: "Or me di, biaus amis, vieus tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "[1]Naie, dist il, pour che ne di ge mie qu'il fust diex, ne par che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,[2] & tous iours sera diex que ia ses regnes ne prendra fin[1]." Et li rois respondi: "Coment me veus tu prouer, pour chou se il morut, ke li mondes fust par sa mort sauues?" "Che te con-

and no man should believe in a bit of wood or stone, but in Him who died on the Cross to save the world.

Evalach's doubts.

How can one who can't save himself save another?

Joseph explains.

[* leaf 11]

Evalach's further questions and Joseph's answers.

[1]—[1] il est diex deuant & apres tous les autres. MS 10,292, leaf 6, col. 3.

[2] ? aages.

terai ie bien, dist ioseph, comme chil qui bien le sai. Ne ia, che saches tu de voir, ne te ferai riens entendant ke ie ne sache uraiement. Mais or escoute, si oras comment il auint."

CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death, Descent into Hell, Resurrection, and Ascension, and his sending the Holy Ghost to his disciples.

[1]"AV tans auguste chesar le boin empereour de rome qui tint l'empire .xlij. ans, et garda la terre si longement en ferme pais, au chief de xxvij. ans apres che qu'il eut este corones, auint que diex enuoia son angele en vne chite de galylee qui est apielee nazareth, a vne puchicle qui auoit non marie. Et quant li angeles vint deuant li, si li dist, "Diex te saut, marie, plaine de grasce, diex soit en ta compaignie. Tu es benoite deseu're toutes autres femes, & li fruis de ton uentre est beneois." Quant la puchele oi la parole, si en fu moult esbahie, & commencha a pourpenser de quel maniere chis salus pooit estre. Et li angeles li dist: "Marie, ne sois de riens esbahie. Car li sires du chiel t'a regardee et dounee sa grasce. Et si saches de uoir, ke tu enchainteras, & si enfanteras .j. fil qui sera apieles ihesus.[2] Chil enfes sera de moult grant poissanche: Car il sera fiex dieu." Et la puchiele respondi: "Biaus sire, comment porra chou auenir? Ia ne conui iou onques home carnelment." Et li angeles li dist: "Marie, li sains esperis descendera en toi, & la virtus dieu le haut en-umbrera dedens ton cors." Et la puchiele respondi al angele: "Diex nostre sire fache

How God sent his angel to the Virgin Mary,

[* leaf 11, col. 2]

who told her she should conceive and bear a child who should be called Jesus Christ.

[1] An illustration of Joseph discoursing to Evalach heads this chapter.

[2] MS ihc.

son plaisir de mi *com*me de s'anchiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esp*er*is dedens li, & si enchainta. Et q*uan*t ele ot le fruit porte iusc'a son droit t*er*me, si enfanta .i. vallet qui fu apieles ih*esus*, ensi *com* li angeles l'auoit dit. Chil enfes fu de si g*ran*t hauteche & de si g*ran*t pooir ke troi roi d'orient le vinrent aourer au tresime iour de sa natiuite. Et si aporta cascuns del plus chier auoir q*u*'il puet trouuer en toute sa t*er*re. Ne onq*ues* n'i orent *con*duit ne auoiement ke seulement vne estoile, qui ap*ar*ut si tost *com* il fu nes, ne onq*ues* mais n'auoit este veue. Et q*uan*t herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes q*ui* serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la t*er*re de bethleem de .ij. ans & demi en aual, Tant q*u*'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se q*ui*da herodes uengier del enfant. Mais li haus sires qui de tout e*st* poissans sauoit b*ien* son mauuais pense, Si garda li soi meisme des mains as felons q*u*'il ne porent a'uoir de lui ballie. Anchois l'e*n*porta la vierge puchiele sa mere en egyp[te], & si i demoura iusc' ap*res* la mort herode p*ar* l'amonestement d'un angele. Et q*uan*t il fu portes en egypte, & il *com*mencha a entrer en la t*er*re, si fist si g*ran*t demoustranche de sa venue ke il n'eut temple en toute le t*er*re de egypte dont aucune ymage ne chaist a t*er*re, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et q*uan*t il fu raportes de egypte, & il crut tant q*u*'il vint en aage de .xxx. ans, si rechut baptesme, & lors *com*mencha il a faire les g*ran*s miracles en apiert. Car il re*n*doit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il fasoit les sours oir cler. Il faisoit

How the Spirit descended into her, and she brought forth a *vallet* who was called Christ.

How 3 kings of the East come to worship Christ, led by a star.

How Herod kills 140,000 young children.

[* leaf 11, col. 3]

How the Virgin goes into Egypt,

and at Christ's approach all the images in the temples fell down and were broken.

How at 30 he is baptized, and works great miracles,

les mors reuenir en vie. Iteus miracles faisoit li vrais diex en apert, uoiant toutes les gens. Et quant il eut ensi oure en maint lieus & par maintes fois, si en orent enuie li iuis. Si parlerent a .i. de ses desciples ke il prist d'aus .xxx. deniers, si le vendi. Et chil le prisent, si le crucefierent el fust. Et quant l'ame fu issue de son glorieus cors, si ala en infer, & si en ieta hors tous chiaus qui son seruiche auoient fait en tere puis le commenchement du monde. Et quant vint au tierch iour apres che qu'il eut este mis el sepulchre—car iou meismes l'i mis, & le despendi de la crois—Si resuscita, & s'en issi del sepulchre tous en cors & en esperit. Ne onques les gardes qui estoient mises pour lui garder, ne le peurent si bien gaitier qu'il ne s'en issist. & si remest li sepuchres autresi fermes com li iuif l'auoient laissie quant il l'eurent fait garder. Car il l'auoient mis desous vne moult grant pierre & moult grosse: si fu trouuee en tout autrestel maniere com ele i auoit este miso. Et quant il fu resuscites, si apparut puis maintes fois a ses amis qui moult estoient dolent & esbahi de la mort de lui. Et puis fist il deuant aus plusieurs miracles, par quoi il sauoient de uoir ke il estoit vrais diex. Et quant il eut esto .xl. iours en terre apres sa resurrection, si monta au quarantisme iour el chiel, voiant ses disciples. Et quant vint a l'onsime iour apres chou ke il i fu montes, si lor enuoia le saint esperit de la destre a son grant pere glorieus, de les qui il siet & sera perdurablement."

till the Jews bribe one of his disciples,

and crucify him:

He goes into hell and releases his servants,

and rises again the third day.

[* leaf 11, back] How Christ appeared after his resurrection,

and ascended into heaven,

and sent the Holy Spirit to his disciples.

CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Evalach asks, 'Had your God a father and mother?

[1] Achest mot respondi eualach, & si li dist: "Coment diua, tesmoignes tu donques ke chil diex qui tu tiens a si poissant ke tu l'apieles signour de toutes choses, eut pere & mere?" "voirement, che dist ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un & l'autre." "Et puis ke il eut, che dist eualach, & pere & mere, dont ne nascui il mie sans assamblement d'ome & de feme. Car de feme ne puet enfes naistre se il n'est engenres dedens par acompaignement d'ome. Et se enfes estoit en autre maniere concheus, che seroit contre nature & contre acoustumanche." "Rois, dist ioseph, ie te mousterrai apertement & te ferai counoistre comment il fu concheus sans nulle carnel compaignie. Et comment il nascui de la puchiele sans le puchelaige maumetre ne empirier." "Cheste prouanche, dist li rois, escouterai iou moult volentiers." "Il auint chose, dist Ioseph, ke li sauueres du monde vit les maus qui mouteplioient en terre, & si vit ke li bien & li mal estoient tout vn de guerredon. Car autresi bien aloit chil en infer qui tous iours auoit fait bien, comme chil qui tous les maus auoit fais. Et li

'Then he must have been born of man and woman.'

Joseph explains:

[* If 11, bk, col. 2] 'God saw evils increase on earth,

[1] At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi eualac."

dous sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens, ne li preudom *com*parast la folie au mauuais. Si dist qu'il raiem*ber*roit home de doleurs d'infer. Si prist son fil & si l'enuoia en *ter*re pour a*com*plir toutes les coses qui ap*ar*tenoient a nature d'ome, fors q*ue* pechiet seulement. Et q*uant* il fu uestus de mortel char, pour chou ne laissa il mie a estre diex si *com* il auoit to*us* iours este. Mais il prist chou q*u'*il n'auoit onq*ues* eu, che fu mortalites. Et pour chou q*ue* li pere uit q*u'*il ne pooit raiembre tout le monde par .i. home q*ui* fust samblans as autres, pour chou i enuoia il son fil q*ui* estoit quites & nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis q*u'*il estoient tout entechie, *com*ment pooit ne deuoit garandir li vns l'autre, ne deliurer? Mais pour chou ke li fieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de racater le *per*durable mort del home p*ar* le mort de son *pre*cieus cors." "Pour chou, dist eualach, ke ie ne te ti*ng* pour jure[1], Car q*uant* tu m'as vne cose recounue & puis si le menoies ap*res*. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engenres de carnel *com*paignie. & che ne puet auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en *con*uent ke tu m'escouteras a prouer *com*ment il puet naistre de char de feme sans assam'blement de char d'ome, & sans maumetre le puchelaige de sa mere q*ui* tous iours fu puchiele, & ap*res* & deuant, & *com*ment il puet auoir pere sans estre engenres carnelment." "Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escouterai uolentiers, Se tu le me sauoies faire entendre. Mais tu ne sambles pas hom q*ui* soit si durement fondes de haute clergie q*ue* tu peusses prouuer cose q*ui* si g*rant* me*r*uelle est a dire q*ue* ele est

and, to rescue men from hell, sent His son to fulfil all belonging to man's nature;

but he remained God.

The world could not be redeemed by a sinner,

but as Christ was clean from sin, he could redeem men from eternal death.'

[1 ivre] Evalach does not see it.

Joseph tells him he has agreed to hear his proof.

[* If 11, bk, col. 3]

Evalach thinks Joseph hardly learned enough to prove his point.

encontre nature et encontre acoustumanche, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, & ie te mousterrai *comment* il nascui de la puchiele sans carnel *com*paignie. Iche te mousterrai, mais tu oras auant *comment* il eut pere, q*ui* fiex il fu sans carnel enge*n*rure. Il est uoirs ke il est vns seus diex, chil qui toutes choses fist de noient. Chil fu tous iours diex, & diex sera tous iours. Car il n'eut onques *com*menchement, ne fin ne puet auoir a nul tans. Chil est apieles peres, & ensi l'apielent chil q*ui* sont urai creant. Et ne pour q*uan*t se il l'apielent pere, p*our* chou ne sont il urai creant, Se il ne le croient de cuer ensi *com* la bouche le dist. Car *com*ment q*ue* la bouche paraut, del cuer muet la boine creanche & la mauuaise. Ichil diex si est apieles peres, pour chou ke chil de qui ie te p*ar*ole est ses fieus, car il l'engenra desdeuant le *com*menchement de tous les aages. Et si ne l'engenra il mie carnelment, mais esp*er*ituelment. Ne li pères ne fu onques fais ne cries ne engenres, ne onques ne nascui. Ne li fiex meismes ne fu onques fais ne cries, mais il fu engenres si c*om* *vous* aues oi ke i'ai dit, de l'esp*er*itel engenrure. Et si fu puis nes de la v*ir*gene. Mais chele natiuites ne fu mie selonc la deite, mais selonc l'umanite. Ensi poes entendre, & deues, ke la natiuites de par sa mere fu faite carnelment, mais [* leaf 12] la natiuites ke il eut de p*ar* son pere fu esp*er*itelment. Chele de par la mere fu morteus. Car chele humanites morut ke il p*ri*st dede*n*s les flans a le vi*r*ge marie, de qui il fist sa mere. Mais chele de p*ar* le pere fu p*er*durable. Car chou ke il eut de par le pere ne souffri onques mort, che est la deites qui ia ne li faura, anchois durra tous iours sans prendre fin. Ore aues oi c*om*ment li fiex dieu fu engenres & nes del pere esp*er*itelment, & *com*ment il fu nes carnelment de la mere. Apres oras *com*ment li puchelages de la glorieuse puchiele q*ui* fu sa mere remest autresi sains apres

Joseph says he will first explain how Christ had a father.

God is called Christ's Father,

for he begat him before the ages, not carnally but spiritually.

For Christ was not made, but begotten of spiritual begetting.

His birth by his mother was of flesh; but that by his Father, of spirit, and immortal.

Of the Virgin's virginity.

*com*me deuant, & autresi entirs *san*s maumetre & sans entamer. Mais ie *vous* dirai auant d'une *per*sone *qui* de ches deus issi & qui est *par*elle et ingaus as autres deus *per*sones. Che est li sains esp*er*is. Ichil sains esp*er*is ne fu onq*ues* fais, ne cries, ne engenres *par* le pere ne *par* le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est *con*forteres, & *con*sillieres, & espurgemens des cuers & des pensees. Chil sains esp*er*is faiscit as *pro*phetes[1] *par*ler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les *par*oles qui li uolent hors de la bouche. Toutes ches coses ouuroit li sai*ns* esp*er*is en aus. & qui urais creans est, il croit & aoure le saint esp*er*it autresi *com* le pere & le fil. Li peres *est* *par*fais diex *par* soi, & si a *par*faite deite enterine & per*d*urable sans fin et *san*s *com*menchement, & de toutes choses est poissans. Li fieus autresi est *par*fais diex & per*d*urables, & si est paraus au pere; selonc l'umanite est il pl*us* bas ke li peres. Mais li fiex selo*n*c l'umanite est morteus. Li sains esp*er*is est *par*fais diex en soi meisme, & selonc la deite est tous *par*aus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esp*er*is diex. Et ne pour *quant* il ne sont mie troi *dieu. Car pour chou se il sont trois choses en *per*sones, pour chou né sont il pas troi dieu, mais vns tous seus. Car soit che *que* li peres & li fiex & li sains esp*er*is soient trois *per*sones, ne pour *quant* si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissa*ns* est li peres *com* est li fieus & li sains esp*er*is. Et autresi g*r*a*ns* est li fieus en deite *com* est li peres & li sains esperis. Et d'autrestel grandeche est li sains esp*er*is *com* est li peres & li fiex. Ensi uienent ches trois *per*sones d'*un* seul dieu, & a vn seul dieu repair*ent* ches trois *per*sones. & autrestant puet li une *com*me les trois, ne les t*r*ois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

and who is worshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood;

and the Holy Ghost is perfect God;

but they are not three Gods, [*leaf 12, col. 2]

but one God,

one in nature, godhead, and power,

all equally great.

[1] faisoit les apostles *par*ler.—B, leaf 6, back, col. 3.

The three are called the Trinity, and the one Unity.

sont autre chose naturelment ke vne. Ches trois persones apielent li vrai creant, trinite; & le seul dieu apielent il unite; & si aourent les trois persones. Ches trois persones furent moult bien rameteus au commenchement du monde quant li peres cria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Cheste parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a deuant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans doleurs ou il cairoit par son mesfait. Pour che apiela li peres la persone del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourmer ne establir ke seulement pour restorer la disime legion des angeles qui estoit cheu du chiel par son orguel. Et quant li hom eut trespasse le commandement de son creatour del fruit que il manga par l'amonest[em]ent de la feme qui li dyables dechut, si fu maintenant jetes hors de paradis, & si li fu dite vne moult felenesse parole. Car ses sires qui l'auoit fait a sa samblanche, li reproua la grant aaise ke il auoit perdue par son mesfait, & li nouma le grant damaige qu'il en auroit. car il li dist: 'Pour chou ke tu as *plus obei a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou soufferras tous iours mais tel paine, & tu & ti oir, ke vous mangeres vostre pain en trauail & en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteure en tristeche & en doleur.' Cheste promesse a moult bien rendue a tous cheus qui d'omme sont puis issu.[1] Car nus n'enterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de traual & de paine des ichele eure ke il s'en ist. Ne ia feme n'i enfantera a si petit de dolour k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au premier home, si oir qui de lui sont issu, ke

How God said, 'Let us make man in our image, after our likeness,'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saying was spoken to him.

[* leaf 12, col. 3] God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

* ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie, ke l'ame de lui n'en alast en infer si tost comme ele partoit du cors. Tant que li fiex dieu ne vaut plus souffrir cheste grant doleur, si descendi en terre pour chou ke il voloit l'ome metre hors de la grant male auenture que il soustenoit pour son mesfait. Si uit que ore auoit il asses compare son outrage, & ke bien estoit de[s] ore mais tans & eure ke il le rapelast en pite & en misericorde. Et quant il fu en terre descendus, il ne le uoloit pas maintenant aler querre en infer, & traire hors a forche, sans raison moustrer. Anchois entra pour lui en vne chartre qui moult estoit escarse & estroite a herbergier si haut home & si riche comme chelui qui estoit sires de toutes choses. Che fu li uentres de la puchele ou il se herberga. Apres, quant il eut este en chele chartre .ix. mois en prison, si s'en issi a droite eure de naistre, ensi comme l'umanites le requeroit. Et ne pour quant de tout en tout ne fu il mie concheus ne nes si com humanites requiert. Humanites requiert sans faille, ke hom naisse, & ke il soit concheus. & en cheste maniere acompli *il humanite, d'estre concheus & de naistre. Mais humanites requiert plus. Ele requiert ke hom naisse en doleur & en tristeche, & ke il soit carnèlment concheus d'omme & de feme. En cheste maniere n'acompli il mie humanite. Car il ne fu mie concheus par assamblement d'ome & de feme, Mais par l'aumbrement del saint esperit qui descendi par l'orelle de la puchele dedens le glorieus vaissiel de son beneoit uentre. En chelui vaissiel ke li sains esperis vint purefijer, se herberga li fiex dieu. & si nascui si sagement ke onques li puchelages de sa glorieuse mere n'en fu maumis, ne a l'entrer ne a l'issir. Mais tout autresi com li rais du soleil luist parmi la clere iaue si qu'il est ueus iusc'au fons, sans che qu'il ne desoiure mie les ondes de l'iaue ne ne depart, anchois remaint autresi clere & autresi

To rescue men from sorrow, Christ descended on earth,

and when there

entered a strait and narrow prison,

the Virgin's womb;

and was there nine months, and then came out;

[* leaf 12, back]

but not, as humanity needs, with pain and sorrow and carnal assembly,

but by the overshadowing of the Holy Ghost, through the ear of the Virgin.

How Christ's birth injured not the virginity of His mother, as a sunbeam hurts not the clear water.

biele *com* ele a deuant este, Tout autresi entra li fiex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son *con*cheuement si eut .iij. manieres qui onq*ues* mais oies n'auoient este en concheuement d'o*m*me & de feme. Car il fu tout p*re*mierement concheus sans pechie. Che est la p*re*miere maniere. L'autre maniere si est, q*u*'il fu concheus s*a*ns carnel *com*paignie, ne che n'auoit onq*ues* este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onq*ues* son puchelage, ne au *con*cheuoir ne au naist*re*. Anchois le laissa chil q*ui* l'eslut a estre sa mere autresi saine & autresi ent*ier*re *com* il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la p*re*miere feme q*uant* il li fu dit 'tu enfanteras ta porteure en doleur.' Car il nascui si saintement ke onq*ues* sa mere n'*en* eut ne doleur ne angoisse. Iches manieres m*er*uilleuses aporta li fiex dieu, & a son concheuoir & a son naistre. Et q*uant* il fu nes, pour chou ne *vaut il mie tantost rach*a*ter l'o*m*me ke il estoit uenus q*uer*re, anchois demoura xxxij. ans en t*er*re, & conu*er*sa en samblanche d'ome auoec les autres homes. Et q*uant* vint au chief de xxx. ans, si rechut tous p*re*miers nost*re* sauuement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoi*n*g ke il estoit li plus haus v*er*s dieu q*ui* onq*ues* nasq*ui*st de feme desflourie. Che fu s*ains* Jehans baptistes. Et q*uant* vint au tierch an ap*res* son baptisement, si souffri angoisse de mort. Car il uoloit a*com*plir toutes les coses q*ui* ap*ar*tenoient a humanite, fors seulement pechie. Et q*uant* il eut souffiert si g*r*ant angoisse *com*me de mort p*our* l'amour de ho*m*me, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si g*r*ant 'amour moustra diex a l'o*m*me: car il ne le vaut onq*ues* rachater des doleurs ke il souffroit p*ar* autrui mort ke par la soie

The three differences between the conception of Christ and men.

1. It was without sin.
2. Without carnal assembling.

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[*If 12, bk, col. 2]

How Christ lived 32 years on earth,

and at 30 was baptized

by St John the Baptist, and three years after, died,

and went down into hell.
How Christ rescued the doers of his works from hell.

Ore poes auoir entendu *com*ment il eut pere sans carnel engenrement, & *com*ment il nasqui de feme sans *com*paignie d'ome, & *com*ment il nasqui de la puchiele sans son puchelage maumetre ne empirier." Joseph sums up his speech.

CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

LOrs p*ar*la eualach & si dist: "Tu me fais entendant vnes coses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engenres en la feme dont il nascui, & ke ele estoit puchiele, ne onq*ues* ses puchelages n'en empira. Ap*res* me dis, ke li peres & li fiex & li sains esp*eris* ne so*nt* ke vns seus diex, & si est chascuns d'aus .iij. diex p*ar* soi." "Lors, dist ioseph, tu l'as b*ien* recorde ensi *com* ie le t'ai dit, & ensi le tesmoigne iou b*ien* encore." "P*ar* foi, dist li rois, tu tesmoignes chou ke tu ueus. Mai*s* tu ne dis nule cose qui p*ar* samblan*t* puisse estre uoire." A tant fist li rois enuoier q*uerre* tous les clers Evalach thinks Joseph's sayings neither true nor reasonable; he has said what he likes.

[* leaf 12, back, col. 3]

*de la chite. & quant il furent tout uenu, si commencha ioseph a parler a aus si durement, & traioit si auant tous les fors mos des escriptures, ke chil s'en esbahissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit moult biaus et mout blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai anuit moult uolentiers escoute, & plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai hui este." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma compaignie en-chore .lxxv. ke hommes ke femes. Et si sachies de voir, ke il n'en i a vn ne vne qui pour l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or & sans argent, ensi pourement com vous me poes veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de faim; ains sont il assase de la rikeche au glorieus signour en qui il croient, ke lor cuer ne desirroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selonc sa creanche. Si les apiela, & lor demanda pour quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li fiex ioseph, qui estoit apieles iosephes, *et si li dist: "Rois, nous souffrons

The learned of the city come, and Joseph confounds them.

Evalach asks Why he is named Joseph of Arimathea.

Evalach promises to house Joseph, and to hear him next day.

Joseph tells him he has 75 companions who for the love of Christ have given up all earthly wealth.

Evalach desires to see these companions,

and asks them why they suffer such hardships. Josephes (Joseph's son) says, 'for the love of Christ,

[* leaf 13]

cheste petite penitanche *pour* l'amour del glorieus fil dieu, *qui* si *grant* & si angoisseuse le souffri pour nous, ke il en eut tresp*er*chiet le cors & les me*m*bres si uieument & a si *grant* honte *com*me chil qui fu detrachies & mesames et cruchefijes en mi lieu de deus larrons. & tout chou souffri il pour nous de son boin gre & de boine volente. En q*uel* seruiche li porrie*ns* nous mieus rendre qui peust che seruiche guerredouner. Se nous no*us* souffriemes a crucefijer autresi *com* il fist soi, ne l'auriemes nous pas guerredone asses, car il *com*mencha. La bontes *com*menche du plus haut au plus bas, ch'est de dieu a home. Il est b*ien* drois k'ele ii soit guerredonee a double. Ensi nous *con*uenroit morir deus fois pour lui se no*us* li voliens sa bonte guerredouner. Chertes, m*oul*t seroit de boine eure nes q*ui* cent fois porroit morir, & cent fois morroit, p*ar* *con*uent ke sa mors fust au plaisir & a la uolente del glorieus sign*our*, & ke il tenist sa bonte a b*ien* guerredonee." Q*uan*t li rois oi chelui si b*ien* parler, si demanda a ioseph qui il estoit, & *com*ment il auoit non. Et ioseph li dist, "sire, il e*st* mes fiex, et si est apieles iosephes." Et il demanda se il sauoit de letres. Et ioseph li respondi ke il en sauoit tant q*ue* nus clers de son eage n'en pooit plus sauoir, & si parloit si b*ien* et si beel *com* il auoit oi. Lors apiela li rois vn sien sergant, & si li *com*manda que il herbergast ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li fausist nule riens, ne a lui ne a sa *com*paignie. Ensi dep*ar*tirent chelui iour, si en fu menes ioseph & sa *com*paignie a .i. m*oul*t riche ostel & m*oul*t aaisie, si orent a chele nuit a *grant* plente de m*oul*t boines viandes, & si orent m*oul*t boins lis ke il auoient tant longement desirres. Car il n'auoient geu en lit onq*ues* puis ke il auoient este meu de lor osteus.

who was crucified between two thieves,

for whom we ought to die twice over.'

Evalach asks who Josephes is.

The king has Joseph and his companions nobly lodged for the night,

and the beds are very good.

[II.] *chi laisserons de ioseph & de sa co*m*paignie, & si v*o*us dirons del roi eualach q*ui* gist en sa cambre

[* leaf 13, col. 2] Evalach in bed is troubled with two thoughts:

moult pensieus, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egyptijens qui moult durement li auoient gastee sa terre, et lui meisme desconfit & cachie de la plache. De chesti pense estoit il si entrepris que en nule maniere il n'en sauoit ke faire. Anchois auoit moult grant peur ke il ne perdist & sa terre et toute s'ounour terriene, par che ke si baron li estoient tout failli. D'autre part estoit si pensis de che que ioseph li auoit dit, que il le feroit venir au deseure de tous ses anemis, & ke il li feroit gaaignier la grant ioie qui ia ne prenderoit fin, se il voloit son consel croire. Mais nule riens, tant i pensast durement, ne li pooit faire entendre comment li peres & li fiex & li sains esperis estoient trois persones, & si n'estoit c'une seule cose. Et si ne pooit croire ke la virge eust concheu & enfante sans son puchelage maumetre. Iches deus seules choses ne li pooit nus faire entendre ne counoistre. Endementiers ke il pensoit a ches deus choses counoistre & apercheuoir, primes a l'une & puis a l'autre, si li auint vne auisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. Mais il ne pooit apercheuoir ques arbres c'estoit, ne de quel nature. De chele choke naissoient .iij. ieton moult grant & moult droit & moult haut. & si estoient tout .iij. d'un grant & d'un gros & d'une maniere, Ne mais itant ke li moiens estoit couuers d'une laide escorche oscure, & li autre doi l'auoient autresi clere comme cristaus. Desous le premier ieton a destre si auoit gens de toutes manieres. & de ches gens s'en departoient doi de la compaignie, si s'en aloient iusc'a vne fosse qui estoit vn peu loing. Et quant il venoient a la fosse, si saloient dedens. La fosse estoit si laide & si noire que nus n'en porroit tant dire qu'il n'en y eust encore plus. Quant chil doi estoient dedens, si conuenoit a fine forche que tout li autre alaissent apres, & il i aloient tout & saloient ens,

1, how to defend his land;

2, of what Joseph had told him,

and how the Father, Son, and Holy Ghost were three, and yet one; and how the Virgin had borne a child without losing her virginity.

Evalach's vision. He sees the stock of a tree, whence spring three equal trunks,

the middle one having an ugly bark.

Under the first trunk are many people; two go to a ditch

[* leaf 13, col. 3]

and jump into it;

most of the others follow them and jump in too;

li vns apres l'autre, sans chou ke nus n'en repairoit. Et quant il en i eut tant sali ke la menre partie fu remese, Si uinrent li vn de cheus qui remes furent, Si coururent a l'arbre qui auoit la laide escorche, si le commenchierent a decauper tout enuiron; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et quant il l'orent ensi mehaignie ke des plaies ke il li eurent faites enuiron, ke des pertuis[1] que il li orent fais as tareles, si en issi vns si grans ruissiaus de sanc, ke tot chil qui i estoient s'i peussent baignier; Tant ke il pechoia. & quant il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest illuec tout en .i. monchiel. Mais li fruis dedens qui estoit plus biaus & plus clers ke ie ne vous sauroie conter, fist si grant saut au kaoir que il se lancha iusques dedens la fosse ou les gens estoient cheues. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entrainnoit apres lui moult grant partie de la gent qui dedens la fosse estoient, & se tenoient as rains & as brankes enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uiuoit toute, & deuenoit si clere & si resplendissans que nus hom qui deuant l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne partie des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauoient le cors. Et maintenant qu'il s'en estoient laue, si cangoient tout leur samblanches *et lor figures. Et l'autre partie prenoient les rains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Cheste meruelle esgarda li rois moult longement, & de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to the ugly-barked tree and chop it all round.

A great stream of blood flows out,

and leaves the bark, but the fruit jumps into the ditch:

the tree jumps out of the ditch, dragging much people with it,

and gets into its bark again, and becomes bright and shining.

The king sees some of the people wash their bodies with the blood in the ditch; it changes them;

[* leaf 13, back]

the others cut off branches and leaves from the tree

and burn them.

[1] MS pertrus.

He thinks it must be a dream,

but finds he is really awake,

and so rouses a trustworthy chamberlain,

and shows him the trees,

and tells him not to fear;

and takes the candles by his bed to look at the trees.

He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates,' on the second, 'This saves,' on the third, 'This purifies.'

fust songes ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, & aperchut, & seut uraicment que il ueilloit, & que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla .i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult. Si se pensa ke a chesti seul mousterroit s'avision, & ke ia autres ne le uerroit que il peust. Et quant il l'eut esuillie moult coiement, que li autre ne l'oissent qui gisoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois eualach le vit si durement esbahi, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les .iij. arbres pour esgarder & pour counoistre de quel maniere il pooient estre. Mais tant connut il bien que il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letres escrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre: "Chist forme." Et li arbres secons auoit letres qui disoient: "chist sauue." Et les letres del tierch arbre disoient: "Chist purefie." Et quant li rois se regarda, si uit que tout li troi arbre uenoient a vne tige, & ke ele estoit si soutieus, que nus n'en peust deuiser le commenchement, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant eust clere esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient soutil li enlachement

[* If 13, bk, col. 2]

des trois arbres q*ue* q*uan*t il estoit au roi auis ke il eust deuises tous trois uraime*n*t, & *con*neu l'un del l'autre, Apres li estoit auis q*u*'il n'i veoit ke une seule maniere de fuelles, & de fust, & de fruit, & ke li troi arbre q*u*'il auoit auant deuises en trois coses n'estoient c'une seule chose ore en droit. Ensi desdisoit chou q*u*'il auoit deuant iugie, Si en estoit si esbahis q*u*'il ne se sauoit a quoi tenir. Endementiers q*u*'il pensoit a cheste me*r*uelle q*u*'il ne pooit *con*noistre du tout en tout, Si regarda ve*r*s vn mur d'une siewe cambre dont li huis estoit de marbre, seeles dedens le mur si soutieument q*u*'a paines peust estre ape*r*cheu ke il i eust huis ne entree, tant i seust on esgarder ente*n*tieument. Ne il meismes ne quidoit mie ke nus de sa maison le seust ke il tout seulement. Et q*uan*t il regarda ve*r*s l'uis, si vit ke vns petis enfes estoit dedens, qui mo*u*lt estoit & biaus & blons. Et si entroit en tel maniere ke li huis n'ouuroit ne tant ne q*uan*t, Anchois remanoit autresi seres & autresi clos *com* il estoit deuant chou q*u*'il i entrast. Et q*uan*t il eut vn peu demoure, si reuint hors isnel le pas tout autresi *com* il i estoit entres sans l'uis ouurir, ne onq*ues* n'i pa*r*ut eu nule maniere q*u*'il i fust entres ne issus. Et q*uan*t li rois vit cheste chose, si fu asses plus esbahis de cheste me*r*uelle q*u*'il n'auoit este de toutes les autres. Car il ne quidoit ke diex ne autres peust dedens si fort m*ur* entrer q*u*'en aucune maniere n'i parust. Lors *com*mencha mo*u*lt dure'ment a penser li rois, & ses camb*er*lens q*ui* estoit auoec lui estoit si esbahis & si peureus q*u*'il n'osoit mot dire de la bouche, anchois gisoit tous estendus a te*r*re autresi q*ue* se il fust tous mors. Et li rois vint a lui & si le leua p*ar* la main destre en haut, & si li dist se il auoit toutes ches me*r*uelles veues, & ke il l'e*n* estoit auis. Et chil regarda le roi si *com* il peut. Et q*uan*t il eut le pooir de p*ar*ler, si li dist: "A, sire, merchi, ne me metes plus en parole de nule chose,

The three trees are truly one.

The king is confounded.

He looks at a secret door of marble,

and sees a little child who has come through it without its opening,

and goes back through it also.

The king wonders still more.

[* If 13, bk, col. 3] The chamberlain lies on the ground as if he were dead,

but at last speaks to the king.

mais menes moi en tel lieu q*ue* ie ne voie autresteus m*er*uelles *com*me iou ai veues. Car ie ne porroie viure en nule maniere pour q*ue* ie les veisse." A tant le p*r*ist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes uoies aloit pensant a la m*er*uelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi *com* il aloit pensant & m*er*uellant dedens son cuer *comment* che pooit estre auenu, si oi vne vois qui dist: "Eualach, de quoi te m*er*uelles tu? autresi *com*me li enfes est entres dedens ta cambre uoians tes iex, et *com* il en est issus ariere sans l'uis ouurir ne depichier, autresi ent*r*a li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, & autresi s'en issi." Q*uan*t li camb*er*lens oi la vois p*ar*ler, lors p*ar*eut si g*r*ant paour q*u'*il ne se peut onq*ues* soustenir, anchois chai tous pasmes a t*er*re, & quida b*ien* de uoir q*ue* tous li palais chaist sour lui, si g*r*ans effrois fist la vois q*uan*t ele p*ar*la. Et li rois meismes en auoit si g*r*ant paour q*ue* nus n'en porroit dire la maniere. Ne onq*ues* en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oirent p*ar* le palais. Et q*uan*t il eur*ent* demande au roi, qui il trouuerent leue, q*uel* cose che peust estre, Si respondi li rois q*ue* che auoit este vns eff'rois de tounoire. Et che dist il, pour chou q*u'*il ne uoloit mie q*ue* nus d'aus seust s'avision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onq*ues* del oel, anchois li tardoit m*oul*t q*ue* li iours fust uenus. Car il p*ar*last m*oul*t uolentiers a ioseph p*ri*ueement de chele vision q*ui* li estoit aparue.

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap [* leaf 14] of thunder;

he cannot sleep, but desires to tell Joseph his vision.

CHAPTER VIII.[1]

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

Joseph lies in bed, and sorrows over king Evalach's state.

OR vous lairons a tant ester del roi, Si *vous* par-lero*ns* de ioseph qui se gist en son lit mo*ul*t pensis & mo*ul*t angoisseus del roi eualach, *comment* il le porroit tourner a la creanche ihe*s*u crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera iamais mis. Car il a or en droit *trop grant* mestier & de l'aie de dieu & del consel as sages gens, p*our* chou ke il ne garde l'eure q*u*'il ait pierdu ou la millour p*ar*tie de sa te*rre* ou toute, p*ar* che q*ue* tous li mieus de son barnage li est faillis a son g*rant* besoing. De cheste cose estoit ioseph en si g*rant* quisencon, q*u*'il ne pooit dormir del oel, ne ne faisoit se penser non. Et q*uant* il eut geu vne *grant* pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la te*rre* a nus keustes & a nus genous, & *com*mencha mo*ul*t piteusement a souspirer del cuer & a plorer des iex. Et si *com*mencha en ses plours & en ses soupirs vne orison en tel maniere *com* v*ous* porres oir. "Biaus sire diex, *tous poissans peres, fontaine de confort, habundans de misericorde, q*ui* desis a pule d'israel p*ar* la bouche moysi ton saint ministre cheste p*ar*ole: 'Ysaihel,[2] se tu veus faire che q*ue* ie te *com*manderai, tu n'establiras

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God,

[* leaf 14, col. 2]

by his promises to the Israelites,

[1] Illustration here, of Joseph praying. [2] ? for Ysrahel.

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li tiens dieus qui tu dois aourer, qui te ieta de la signourie pharaon qui te tenoit en seruage.' Bia*us* sire, ensi *com* il est uoirs q*u*'il n'est autres diex q*ue* tu, & ke on ne doit autrui aourer, ensi uoirement demoustres tu ta g*r*ant poissanche & ta g*r*ant misericorde sour chel roi pecheour, & sour les autres de cheste chite, qui si sont desuoiet de la uoie de uerite, ke il ne counoissent lor creatour, anchois aoure*n*t les ymages de pierre & de fust q*ui* ne lor poent aidier; & il i ont mise lor creanche ke eles les deffendent de lor maus, & eles les mainent a lor p*er*durable mort. Biaus sire, glorieus rois de toutes choses, q*ui*, pour sauuer le mont q*ui* p*er*issoit, daignas angoisse de mort souffrir en la c*r*ois ou iou te vi claufichie. Sire, q*ui* par ta poissanche me ietas sain & sauf de la p*r*ison ou ie demourai .xlij. ans ke onq*ues* n'i goustai de nule te*r*riene viande. Glorieus sire, plai*n*s de toutes pites, qui sauuas le roy dauid ton sergant contre goulias le grant[1] qui tant maus auoit fait a ton pule. Sire diex p*er*durables, sans *com*menchement & sans fin, q*ui* garandis daniel ton p*r*ophete en la fosse ou il fu mis entre les ly*on*s; Qui a la glorieuse pecheresse marie magdalaine p*er*dounas ses pechies en la maison symon le liepreus. Sire, qui susanne la feme ioachim deliuras del faus tesmoing ke li doi viellart portoient encontre li. Sire, glorieus peres esp*er*itueus, qui ietas les fiex ysr*ae*l del seruage pharaon, & les passas outre la mer rouge a sech, & qui les menas el desiert ou tu fesis plus pour *aus qu'il ne deseruirent vers toi; car tu le raemplisoies de toutes iches choses q*ue* lor cuer desiroient, & il ne se gardoient mie de toutes lor desloiautes faire uoiant toi, anchois te courchierent pluseur[s] fies, & tu toutes voies les deliuras de toutes lor tribulations, & mesis tous lor anemis desous lor pies. Sire, plai*n*s de misericorde, ensi *com* nous creons ke tu iches choses

to show his power and mercy on Evalach and the Saracens,

who worship images of wood and stone.

Joseph conjures God,—by His death on the Cross,

by His deliverance of Joseph himself from prison,

by His saving David from Goliath,

by His protecting Daniel in the lions' den,
by His forgiveness of Mary Magdalene,
by His deliverance of Susannah,

by His rescue of the children of Israel from bondage,

[* leaf 14, col. 3]

by His delivering them from all troubles and putting their enemies under their feet,—

[1] ? geant (not in B, leaf 8, col. 1).

fesis, & q*u*'il n'est autres diex que tu seus: Ensi uoirement enuoies tu hastieu co*n*seil au roi eualach, q*ui* tant e*st* desconsillies pechieres q*u*'il ne puet estre ramenes a la uoie de uerite, se tu p*ar* ta g*r*ant poissanche ne l'en enuoies le corage & la uolente p*ar* le raemplissement de ton saint esp*er*it q*ui* e*st* confors & consaus as desconsillies. Sire, ia desis tu a moi q*ui* sui tes sergans q*uan*t ie issi de ma naete par ton co*m*mandeme*n*t, q*ue* tu ne m'escondiroies de rien q*ue* ie te req*ue*sisse de boin cuer & de boine uolente p*our* ke ie vausisse seruir loiaument a t*on* co*m*mandeme*n*t. Orre, enten[d] donq*ue*s la proiere q*ue* tes sergans qui chi est, fait a toi, & si i met consel selonc ta g*r*ant misericorde & selonc ta g*r*ande poissanche. Ne pour moi, biaus sire diex, ne le faches tu mie, mais p*our* ton non essauchier & aleuer, & pour demoustrer as gens ke tu seus ies li tres haus dieus qui as pooir & signourie deseur toutes les creatures. Glorieus sire dies, che est drois q*ue* tu rendes a sainte eglise che ke tu li as p*ro*mis. Car tu le dois essauchier & acroistre par tout le monde, & il est ore endroit bien tans & lieus ke ele soit essauchie & acreue, & tes sains nons soit aoures en cheste biele chite desconsillie, qui si g*r*ant mestier a de ton co*n*sel & de t'aie." Ensi fu ioseph g*r*ant pieche de la nuit en plours et en larmes et en orisons & en proieres, a keustes nus, & a genous. Et q*uan*t il eut sa p*ro*iere finee, Si oi vne vois qui li dist: "Ioseph, lieue sus, car tes p*ro*icres so*n*t oies & recheues de ton creatour. Et *bien sachies tu de uoir ke li rois ma*n*dra toi p*ro*chainement. Car il a anuit veue vne g*r*ant p*ar*tie de mes demoustranches & de mes me*r*ueilles. Et il t'enuoiera le matin q*uer*re, pour espondre & pour deuiser che ke il a anuit veu & oi. Et tu vien le matin tantost *com* l'aube aparist*r*a, & tu & ta *com*paignie, si me rendra orisons & proieres chascun endroit soi, & si v*er*res .i. nouiel establissement ke ie ne v*ous* ai pas

to send counsel to King Evalach.

'Hear thy serv-ant's prayer,

not for himself, but to exalt Thy name,

and increase Thy church in this fine but misguided city.'

A voice tells Joseph that

[* leaf 14, back]

the king will send for him to explain his dream,

and that Josephes shall be consecrated to God and take charge of His flesh and blood.

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistre *com*me p*r*ouoire. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant *com* tu en despendis de la crois q*ua*nt tu m'e*n*portas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui aut*r*estel ordene aront des ore en auant la recheueront de lui p*ar* toutes les t*er*res ou ie menrai & toi & ta seme*n*che." A tant

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

laissa la uois a p*ar*ler, si se teut. et ioseph remest m*o*ult lies & m*o*ult ioians de che q*u*'il auoit oi, si s'en rala couchier q*ua*nt vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxuricuse, Mais gens *com*me plains de religion.

How Joseph and his wife lived purely together,

Car il ne iurent onq*ues* tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le *com*mandement ihesu crist, q*ue* onq*ues* chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou menor ke il souffrissent les caitis de cors auoir carnel co*m*paignie ensa*m*ble ensi *com*me nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la souuraine am*our* au sauueour ke de chele p*ar*tie ne lor pooit

and had no lust when they begat Galahad, their youngest son,

corages venir. Ne lors n'en orent il mie corage q*ua*nt il engenrerent galaad lor darrain enfant p*ar* le *com*mandement nostre signo*ur*, q*ui* le *com*manda q*u*'il li

[* lf 14, bk, col. 2]

apparillast de sa semen*c*he .i. nouiel fruit de quoi il empliroit en auant la t*er*re ou il les uoloit mener. P*ar* le *com*mandement chelui fu engenres galaad. Et q*ua*nt il fu engenres, n'assemblerent il mie p*ar* couuoitise q*u*'il eurent de nule luxure, mais p*our* ac*om*plir le *com*mandement de son signour, q*ui* semenche auoit

the ancestor of the holy men

demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home &

who honoured the land of White Britain, now called England.

religieus en loi vies, & essauchierent le no*n* nostre signeur ihesu crist a lor pooirs, & si hounererent la t*er*re de la bloie bertaigne qui ore est apielee engletere,

& les autres contrees en uiron, de lors sains cors precieus: qui i reposent ensi com cheste estoire le contera es paroles qui chi apres vienent. Or parlerons de ioseph, si laisserons a tout de ses oirs iusc'a tant ke il en soit lieus & tans ke on redoie conter d'aus.

CHAPTER IX.[1]

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (a Guide from Evil, p. 84), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

[1] Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.

pentance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

AV matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa co*m*paignie, Si uinre*n*t tout orer deuant l'arche. Et q*uan*t il furent tout agenoillie deuant, si oirent vn mout *gran*t escrois qui vint de haut. Et q*uan*t il orent oi l'escrois, si sentirent la t*er*re, qui trambloit desous aus m*oul*t durement. Ichil lieus ou il estoient h*er*bergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais esp*er*iteus. Et chest non li auoit mis danyel li pr*o*phetes q*uan*t il repairoit de la baillie nabugodonosor le roi, 'qui l'auoit pris entre les autres iuis q*uan*t il le mena en babyloine. En che repaire passa danyel p*ar* chele chite. Et q*uan*t il vit le palais, si esc*rit* en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu acoustumes a dire ke onq*ues* n'en chai, & tant co*m* li palais sera en estant sera il apieles esp*er*iteuls. Mais deuant che q*ue* ioseph i fust herbergies n'auoient oi chil de la vile onq*ues*, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores *com*ment. Q*uan*t la t*er*re eut tramble desous les crestie*n*s qui el palais estoient a orisons ensi *com* uous aues oi, Si descendi li sai*n*s esp*er*is tantost laiens, [1] & vint en samblanche d'esp*ar*t vns rais de fu p*ar* deua*n*t chascun d'aus. Et li uns regardoit l'autre a g*ran*t m*er*ueille, si veoit li vns q*ue* li rais du fu entroit a l'autre dedens la bouche ;[1] ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme p*our* le fu q*u*'il veoie*n*t q*ui* lor entroit es cors. Ensi furent vne g*ran*t pieche q*ue* onq*ues* nus d'aus ne dit mot de la bouche, tant durement estoient esbahi ; Tant q*u*'il vint p*ar* laiens autresi co*m*me vns

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

[* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

[1]—[1] & uint en samblance de fu : si fu auis a chascun q*ue* vns rais de feu li entroit el cors p*ar* mi la bouce. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu auis qu'il fuissent entre toutes les boines espisces du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi com vous pores oir. "Escoutes, mi nouiel fil. Ie sui diex nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaaignies encontre tout le monde par ma char que ie souffri a desrompre & a perchier pour vous racater, & par mon sanc que ie vauch espandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus fiex terriens n'aime son pere. [*OR escoutes donques que iou, diex nostre sires, uostre peres, vous dirai. Enten cha crestientes, tu qui es nouuiaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor te[1] tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient honour de la bouche, il ne m'amerent onques del cuer. Et si le me moustrerent bien en la fin. Car ie les uenoie semonre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent [2][uen]ir, ne onques ne me vaurent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

A soft sweet wind comes,

and a voice,—

Christ says that as he bought them with his flesh and blood,

they should love Him with more than filial love.

[* leaf 15]

He has given them his Holy Spirit,

and put them in greater honour than the Israelites in the Desert;

they must not then fall into the Jews' sins,

who were called to the Marriage-Feast

and would not come;

[1] MS le. [2] a hole in the MS.

who said He was not their God,

who took Him like a thief and scourged Him,

mocked Him and gave Him bitter drink and then death.

[* leaf 15, col. 2] Beware that ye be not like them;

if ye will be my sons, I will be your Father,

you shall have my Spirit,

and I will dwell bodily with you,

though you see me not. Come then, Josephes, my servant, thou art worthy to take charge of thy Saviour's flesh and blood,

for thou art free from covetousness and all evil, and full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che que ie osai dire, que ie estoie lor diex, qu'il me prisent comme laron en repost, & si me desrompirent ma char & perchierent mes membrens[1] & mon cors. Et pour les grans honeurs ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les dous[2] boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouer. Et apres me dounerent il la mort, qui lor auoie donee la terriene vie, & la perdurable lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este dous peres. Mais gar des vous moult bien ke vous ne soies samblant a la felenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi loial fil, Je me conterrai vers vous comme vostres deboinaires peres. Et si ferai plus pour uous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en aricre de boin cuer & de boine volente. Car se il orent mon saint esperit auoec aus, autresi l'aueres vous. Et si aures encore autre chose. Car ie morrai corporelment chascun iour en uostre compaignie, tout autresi com iou estoie corporelment en terre. Mais tant i ara de differenche, ke ie estoie veus en terre: mais ore ne me uerres vous mie en chele samblanche. Vien auant, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie comme est li chars & li sans de ton sauueour. Car ie t'ai esproue, & conneu plus net & plus monde de tous natureus pechies ke nule morteus chars ne porroit penser. Et pour chou ke iou couoite & sai qui tu ies mieus ke tu meismes ne fais—Car ie te sai uuit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,

[1] ? membres. [2] MS dons.

—pour chou voel iou ke tu rechoiues de la moie main la plus grant hautheche que nus hom morteus puist auoir. Ne nus de tous les autres ne l'auera de ma main ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes auant, moult tramblans & moult peureus, & commencha a plourer moult durement, & a rendre grasces a son creatour qui l'apicloit a si grant honeur, recheuoir de quoi nus hom morteus ne pooit estre dignes par deserte qu'il onques eust faite selonc son auis, se diex seulement par la sieue grasce ne li otrioit. Et quant il fu *uenus iusc'a l'arche,[1] 'si ne soies mie esbahis de chou ke tu uerras.' Lors ouuri iosephes l'uis de l'arche a moult grant paour & a moult grant doutanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube plus rouge & plus hideuse a cent doubles que n'est foudres ardans. Et si piet estoient tout autrestel, & ses mains, & ses viaires. Et en tour chel home si estoient .v. angele tout vestu d'autrestel reube & d'autrestel samblanche. Et si auoit chascun d'aus .vi. eles qui sambloient ke eles fuissent de fu ardant. Et chascuns d'aus tenoit en la senestre main vne espee toute sanglente. Et li premiers tenoit en la main destre vne grant crois tout sanglente, Mais que chose fust a counoistre de quel fust la crois estoit. Et li angeles secons tenoit en sa main destre trois claus tous sanglens, Si qu'il li estoit auis ke li sans en degoutast en-chore tous vermaus. Et li tiers angeles tenoit en la main destre vne grant lanche dont li fiers estoit tous sanglens, & la hanste estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit par deuant le uiaire al home, vne esponge toute droite, qui restoit autresi tainte de sanc de l'un chief iusk'en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torses loies ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws near, trembling,

weeps and thanks God.

[* leaf 15, col. 3]

[1 ? la vois dist]

He opens the door of the ark, and sees a man (Christ) all red,

and five angels in red,

each with six wings as of fire, and a bloody sword in his left hand,

and in his right the first angel held a bloody cross, the second three bloody nails,

the third a long bloody lance,

the fourth a sponge stained with blood,

the fifth a bloody scourge,

and each had a

roll, 'These are the arms by which our Judge conquered death.' The writing on Christ's forehead.

vn rolet, escrites letres *qui* disoient: "Che *son*t les armes *par* quoi li iugieres qui chi est, uencui la mort & destruist." Et chil hom entour qui li angele estoient, si auoit escrit en mi le front èn ebrieu de letres blanches: "En cheste samblanche uenrai iou iugier toutes choses au felon iour espoentable." Ensi di'soient les lettres. Et si estoit auis ke de ses pies & de ses mains couroit sangle[*n*]te rousee *con*treual, si *que* la *ter*re en sambloit estre toute vermelle. Et si estoit auis a iosephe ke l'arche estoit *bien* a *quatre* doubles plus *grans* & plus lee k'ele ne soloit estre. Car li hom *que* il[1] veoit estoit dedens, & li .v. angele; si en fu si durement esbahis de la *me*ruelle ke il veoit, ke il ne sauoit ke dire ne *que* faire. Anchois s'enclina *ver*s *ter*re, si *com*mencha *moult* durement a penser. Ensi *com* il pensoit tous enclins, [2]la vois le rapiela. Et il esgarda, si vit chel home crucefije en la crois ke li angeles tenoit, & les cleus *qu'*il auoit veu tenir a l'autre angele vit es pies & es mains del home. & si uit ke l'esponge si estoit apoie au menton, & il sambloit *moult* *bien* home *qui* a chele eure fust en angoisse de mort. A*pres* esgarda iosephes, si vit ke la lanche qu'il auoit veue en la main au tierch angele estoit fichie tres *parmi* le coste del home crucefijet. Si en degoutoit tout contreual la hanste vns ruisseles qui n'estoit ne tous sans ne toute iaue, & nepourq*uant* il sambloit estre de sanc & d'iaue. Et desous les pies au cruchefis vit ichele escuele ke ioseph ses peres auoit fait aporter en l'arche. Si li estoit auis ke li sans des pies au crucefije degoutoit en chele escuele *que* ele estoit ia *pres* plaine, si *sam*bloit a iosephe ke ele vausist *verser*, & ke li sans en deust espandre. A*pres* li estoit auis ke li hom voloit chaoir a *ter*re, & *que* li doi brach li estoient ia escape des cleus si *que* li cors s'en uenoit a *ter*re, la teste desous. *Quant* il vit chou, si uaut courre auant *pour* lui redrechier. Et q*uant* il dut metre le *pre*mier pie dedens

[* (di-*disoient) leaf 15, back]

His feet and hands run blood.

How the Ark seemed of immense size.

[1 MS il ne]

[2 MS & la] How Josephes sees Christ nailed to the cross, and the sponge put to His chin,

and the lance pierce His side, and a stream of blood and water pour out; and the Grail-Dish under his feet,

and blood dropping in and filling it.

How Christ seems as if He'd fall from the cross, and Josephes runs to the door of the Ark to catch Him,

l'arche, si vit les .v. angeles a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li *autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vaut metre l'autre pie dedens, si ne peut, anchois li couuint arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier: "Ha, biaus pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperitueus demonstranches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, & par desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iij. cleus tous degoutans de sanc, & .i. fer de lanche tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit aportee. *Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle deseure qui estoit d'or au*tresi. Ne le couuercle ne peut il mie veoir a

but three angels point their swords at him, and the other [* leaf 15, back, col. 2] two raise theirs to strike.

He still tries to enter,

but cannot,

for two angels hold him by the arms; and one has a jar, and the other a censer and box.

Joseph wonders at his son's trance.

Josephes tells him not to touch him, as he is in the spirit.

Joseph kneels before the Ark, and looks in, and sees an altar covered with white cloths, and beneath a red one like samite, covering three nails and a lance-head, all bloody,

and the Grail-Dish,

[* leaf 15, back, col. 3]

deliure, ne q*uanques* il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir ke p*ar* deuant. Et tout outre l'autel si vit vne main q*ui* tenoit vne crois mo*ult* biele, toute v*er*melle. Mais chelui dont la mains estoit, ne vit il mie.[1] Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[*oult* du]rement flatir. & il tourne ses iex v*ers* la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d'iaue, & li autres tenoit .i. jetoir en sa main destre. Et ap*res* ches .ij. en uenoient doi autre qui portoient en lor m*ains* .ij. grans vaissiaus d'or autresteus *com*me .ij. bachins, & a lor caus[2] auoit .ij. touailles qui estoient de si g*rant* biaute *com*me cheles qui onq*ues* hom morteus n'auoit baillies. Q*uant* chil doi furent hors de la cambre, si en issirent troi autre ap*res* q*ui* portoient .iij. enchensiers d'or, enlumines de si riches pierres p*recieuses* q*u*'il sambloit de uoir ke il fuissent tout espris de fu ardant. Et en l'autre main tenoit chascuns d'*aus* vne boiste plaine d'enchens, & de mierre, & de maintes autres p*recieuses* espises q*ui* rendoient laiens si douche odour & si g*rant* suatume q*u*'il estoit tres b*ien* auis ke la mai'sons en fust toute plaine. Apres en vit issir .j. autre, q*ui* auoit letres el front escrites, & si disoient, 'ie sui apieles forche del tres haut sign*our*.' Ichil portoit sour ses .ij. mains .i. drap autresi v*er*doiant *com* esmeraude, & sour che drap estoit mise la sainte escuele. En coste de chelui drap, & .i. angele deu*ers* destre, en auoit .i. q*ui* portoit vn teste, *com* q*ues* si riches ne si biaus ne fu veus par iex de nul home t*er*rien se chil meismes ne. Et deu*ers* senestre en i auoit .i. q*ui* portoit vne espee dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi v*er*meille *com*me vns rais

and above the altar a hand holding a red cross, and before the altar two hands holding candles.

He hears a door open, and there come out

two angels with water and a sprinkler;

two others with two gold basins and two towels,

three more with three gold censers,

and boxes full of incense, and most sweet spices.

[* leaf 16]

Another angel with letters on his forehead,

carrying the Grail-Dish; another carrying a head;

on the left another angel with a sword.

[1] Here an illustration, of a hand holding a cross; and below, three bloody nails, the Grail vessel, &c. [2] L. *collum*, neck

de fu en brąses. Et q*uan*t chil troi estoient issu hors, si venoient deuant aus troi autre q*ui* portoient trois chierges de toutes les couleurs q*ue* morteus langue porroit noumer. Ap*res* esgardoit ioseph, si ueoit issir hors ih*es*u crist, en autrestel samblanche *com* il li apparut en la chartre ou il estoit enprisones, q*uan*t il fu issus del sepulcre, & en cors & en esp*er*it, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke p*res*tres doit uestir q*uan*t il veut faire le sacrement n*ostr*e signeur. Et li ange*les* p*ri*miers qui portoit le ietoir, puchoit en l'iaue, & si aloit ietant p*ar* desus les crestijens q*ui* estoient laiens. Mais nus d'aus tous ne ueoit chelui q*ui* l'iaue ietoit, fors q*ue* ioseph seulem*ent* & iosephes ses fiex; ichil doi le veoi*ent* tout ap*er*tement. Lors p*ri*st ioseph so*n* fil par la main, & si li dist, "biaus fiex, counois tu encore ne ap*er*chois qui chist hom est, q*ui* si biele maisnie maine en sa *com*paignie, & va si hounoureement?" Et iosephe li dist: "p*ar* foi, biaus pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex *com*mande as angeles q*u*'il le gardent par tous les lieus ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres par angeles que il seulem*ent*." A tant passa toute la *com*paignie p*ar* deuant aus, si alerẽt auirounant tout le palais dedens, & par tout leu il aloient ietoit li angeles l'iaue au ietoir. Et q*uan*t il venoient deuant l'arche, si n'i aloit nus d'aus q*ui* n'enclinast a ih*es*u crist auant, & puis apres a l'arche. Et q*uan*t il orent auirounee toute la maison p*ar* dedens, si reuinrent tout deuant l'arche. Lors apiela n*ostr*es sires iosephe. Et iosephes li respondi: "Sire, vees chi uo*str*e sergant tout apparilliet a v*ostr*e uolentè faire." Et n*ostr*e sires li dist: "Ses tu ke cheste iaue senefie, ke tu as veu espandre p*ar* chaiens? Che est netoiemens des lieus ou mauuais esp*er*is a conu*er*se. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, yes.

[* leaf 16, col. 2] The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which had been the habitation of devils.

este tous iours habitacles des dyables, Si doit estre auant mondees & netoies ke mes seruiches i soit fais. Et nepourquant ele est toute mondee & espurgie des ke li sains esperis i descendi qui iou i enuoiai, mais ie l'ai arousee de cheste iaue por che que ie voel que tu faches autresi par tous les lieus ou mes nons doit estre apieles & mes seruiches fais." Et iosephes li dist: "sire, en quel maniere puet l'iaue espurgier si ele n'est auant espurgie?" "Tout autrestel beneichon, dist nostre sires, en l'iaue del purefijement comme en l'iaue del baptesme. Car tu i feras le signe de la grant raenchon, che est li signes de la crois sainte, & si diras ke che soit el non du pere & du fil & du saint esperit. Et qui aura creanche enterine en la forche de cheste beneichon, ja mauuais esperis n'abitera en liu ou cheste iaue soit espandue. Car tous li peurs & la paine au dyable si est en oir le coniurement de la sainte trinite, & en ueoir le signe de la sainte crois, par qui sa poestes fu destruite. Des ore mais voel ke tu rechoiues la hauteche ke ie t'ai promise a doner. Che est li sacremens de ma char & de mon sanc, & si le verra tous mes pules apertement. Car ie voel qu'il te soient tesmoing deuant rois et deuant contes, ke il ont veu la sainte enunction ke ie t'ai mise sour toi pour toi establir souurain pasteur apres moi de mes nouuieles berbis, Ch'est souurain eueske de ma nouuiele crestiente. Et tout autresi com moyses mes loiaus sergans estoit meneres & conduisieres des fiex israel par la poeste que ie l'en auoie dounee, Tout autresi seras tu garderes de chest mien pule. Car il aprenderont de la toie bouche comment il me deuront seruir, & comment il tenront la nouiele loy, & garderont la creanche." Lors le prist nostres sires par la destre main, si le traist pres de lui, si ke tous li pules des crestiens qui laiens estoient virent apertement la samblanche de lui. Et si ueoient tout comment iosephes estoit en estant deuant lui, et

Christ explains how holy water purifies,

and tells Josephes that he is to receive the Sacrament,

[* leaf 16, col. 3]

and be made Sovrain Bishop of his new Christendom.

Christ takes Josephes by the hand and draws him to Him.

*com*ment il faisoit le signe sour lui de la crois. Et q*ua*nt il eut este vne pieche deuant lui, a tant es uous q*ue* vns hom vint hors de l'arche tous kenus, si aportoit sour son col les plus riches uestemens, & les plus biaus ke nus hom *ter*riens eust onq*ues* veus ne baillies. Et ap*res* chelui issi vns autres q*ui* estoit biaus a me*r*uelle, & de m*oul*t biel eage, si portoit en son poing vne croche, & en l'autre vne mittre toute blanche, & la croche estoit toute blanche ausi, & la hanste toute ve*r*melle. Q*ua*nt chil doi furent venu hors, si uestirent iosephe tous les uestemens; les sandales p*re*mierement, & puis les aut*res* choses qui *con*uienent a eueske. Et q*ua*nt il fu tous reuestus, si l'assire*nt* en vne kaiere qui estoit illuec, toute apparellie p*ar* la uolente no*s*tre signo*ur*, qui de toutes chose le voloit aaisier. Chele kaiere estoit de si g*ra*nt rikeche ke onq*ues* nus hom qui le ueist ne seut a dire certaincte de quoi ele peust estre. Et tout cil q*ui* faisoient les riches oeures, dont il le uinrent puis veoir maint, disoient ke en tout le monde n'auoit maniere de si riche pirre[1] dont il n'eust en la kaiere. Et che dient encore tout chil ki le voient. Car ele ne fu onq*ues* puis ietee hors de la chite, anchois fu tous iours tenue p*our* saintewaire puis ke iosephes en fu p*ar*tis. Ne onq*ues* puis hom ne s'i assist que n'en fust leues tous mors, ou qui n'i mehaignast de son cors anchois q*u*'il en fust leues. Et puis en auint il m*oul*t biaus miracles q*ua*nt la chites fu prise p*ar* vn roi des sarrasins q*ui* guerrioit la t*er*re. Car, q*ua*nt il eut trouuee la kaiere, & il le vit si riche, si dist ke il le p*ri*soit plus ke toute la chite, & dist qu'il l'emporteroit en egypte dont il estoit rois, & si serroit dedens tous les iours ke il porteroit coroune. Et q*ua*nt il l'en quida porter, si ne le peut onq*ues* nus hom remuer de so*n* lieu ou ele estoit. Et il dist ke toutes voies serroit il dedens, puis ke il porter ne l'en pooit. Et maintena*nt*

A grey-haired man comes out of the Ark carrying rich garments,

and a young one with a crook and mitre,

and they clothe Josephes in a bishop's vestments and seat him in a chair

of great richness,

[* leaf 16, back]

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

[1] *piere, pierre, pere*, pierre, pierrerie.—Burguy.

ke il s'i fu assis, si en prist nostre sires si grant uenianche que ambedoi li oel li uolerent hors de la teste. Ensi demoustra nostre sires que che n'estoit pas sieges a home mortel, se a cheli non pour qui il l'auoit apparillie. Et maintes autres uirtus i demoustra il, dont li contes ne parlera mie chi orendroit, Mais quant li lieus venra, & li tans. Quant iosephes fu assis en la kaiere, si uinrent tout li angele deuant lui, & nostre sires l'enoinst & sacra en chele maniere ke on doit eueske sacrer & enoindre, si ke tous li pules le vit apertement. Et chele onctions dont il fu enoins si fu prise en l'ampule ke li angeles portoit, qui le prist & traist a soi par l'espaule quant il vaut entrer dedens l'arche si com aues oi cha en arriere. Et de chele onction meisme furent enoint tout li roi deske la crestientes vint en engletere iusqu'a uter pandragon, qui fu peres le roi artu, de qui tout chil qui content les auentures ne seuent mie tres bien pour quoi il fu apieles pandragons en son sournon. Car che set on bien, ke il eut a non vters en baptesme. Mais l'estoire de chest liure lor dira cha en auant tout esclairiement pour quoi il fu apieles ensi, & comment ichele unctions fu perdue quant il dut premierement estre courones. Quant iosephes fu enoins & sacres ensi com vous aues oi, si li assist nostre sires la croche en la main & sa mitt[r]e en la teste, & si li mist el doit vn anel dont nus hom morteus ne porroit l'euure contrefaire, ne la forche de la pierre deuiser. Et quant il eut de toutes choses ensi atourne com vous aues oi, si l'apiela, & si li dist: "Josephe, ie t'ai sacre & enoint a eueske si hautement ke tu as veu, & mes autres pules ke chi est. Or te dirai ke chist vestement senefient ke tu as vestus. Car nus ne les doit porter s'il ne fait chou ke la senefianche requiert. Chil sauler que tu as cauchies, senefie ke tu doit tes pies tenir si nes ke il ne voisent en nule oeuure de malisse, mais en orison, et en pre-

How Christ anoints and consecrates Josephes.

The holy oil is put by the angel into the Ark.

And all the kings of England till Uther Pendragon, Arthur's father, were anointed with it.

[f leaf 16, back, col 2]

Christ puts a ring on Josephes' finger.

Christ tells Josephes the meaning of his episcopal vestments.

His shoes to keep his feet from the paths of evil.

clement, & en *con*sel douner as desconsillies. En tel maniere dois tu trauillier tes pies. Car ie voel q*ue* tu aies part en l'escripture qui dist: 'Li hom est boineureus q*ui* ne vaut estre consenteres del *con*sel as felons, & qui ne uaut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente & sa poissanche toute a p*ar*faire les *com*mandemens de la loy n*ost*re sign*our*, & en cheste chose furent tout si p*ense*, & p*ar* nuit & p*ar* iour.' En tel maniere doiuent aler ti pie. Car il ne doiuent ia faire nul pas sans p*our*fit. Ap*res* te dirai des autres uestem*ens*. Chil ke[1] tu as vestu desus ta cote, si senefie chaeste. Car ch'est vne vi*r*tus p*ar* qui l'ame q*uant* ele dep*ar*t del cors s'en ua blanche & nete, & si s'acorde a tous les b*iens* de l'ame, che est, a toutes les virtus. *Ensi dois *tu pr*e*- mierement chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefijer. Li autres uestemens desour chelui est autresi blans, & si senefie v*ir*ginitei. Et tout autresi *com* uirginites ne puet estre en nul lieu ke caaestes ne soit en sa *com*paignie, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestem*ens* dont li chies est couu*ers*, si senefie humelite, qui est contraire a orguel. Car orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li p*r*estres a g*r*ant humilite, le chief enclin. Non pas autresi *com* li pharisijens el temple q*uant* il oroit, q*ui* dist, 'biaus sire diex, ie te rench grasces & m*er*chis de che ke ie ne sui mie autresi desloiaus *com* sont mi autre voisin!' Mais ausi *com* li publicans qui n'osoit mie nis regarder v*ers* le chiel, tel paour auoit il ke diex ne se courechast de che q*u*'il estoit si pechieres; anchois estoit repuns loing de

Psalm i, 1, 2.

The under garment means Chastity.

[* leaf 16, back, col. 3]

The upper means Virginity.

The head-covering means Humility.

Priests ought to walk humbly, not like the Pharisee in the Temple,

but like the Publican.

[1] Chel uestiment ke, MS Addit. 10,292, leaf 10, col. 1.

l'autel, & batoit son pis de son poing, & disoit, 'Diex, sire, aies pitie de chest pecheour.' En tel maniere se doit *con*tenir, q*ui* veut ac*om*plir les oeures d'umilite. Or te dirai ke chil ap*res* senefie q*ui* est tous v*ers*, & si ne l' doit nus prestres vestir, ne lui ne chel autre desus, se il n'est eueskes. Et chil q*ui* est si u*ers* senefie souffranche, q*ui* ia ne sera vencue, tous iours est verdoians, tous iours est en vne forche, ne nus ne ua encontre qui ele n'emport la victoire & l'onour. Car nus ne puet si b*ien* vaincre so*n* anemi *com*me p*ar* souffrir. Chil autres uestemens desus chestui, q*ui* est si blans, senefie droiture. Car tout chil qui uoelent droiture de sainte eglise garder loiaume*nt* maintienent droiture. Droiture est vne virtus de si g*rant* haute che ke par li sont toutes choses tenues en lor droit point, ne ia nule fois ne se cangera, a chascu*n* rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour haine. Ensi se doit mener qui ueut maintenir d[r]oiture. Chil loij*ens* qui te pent el brach senestre, si senefie abstinenche. [1]Car li cors doit estre loijes a abstinenche autresi *com* li bras est de chel loijen, & che est[1] vne des g*rans* virtus d'estre en abstinenche en g*rant* plente de b*ien*, & cheste uirtus si est vns des membres de droiture. Et se tu ueus sauoir pour quoi chil loiens est pl*us* el brach senestre ke el destre, Je le te dirai : pour ke la destre ne doit seruir se d'espandre non, ne la senestre se de retenir non. Or t'ai dit del loien del brach. Ap*res* te dirai de chelui qui est entour le col, si senefie obedienche. Car autresi *com* li bues porte le gieu au gaignour, autresi deues vous porter le gieu de no*st*re signour dame dieu, & deues estre obeissant a son *com*mandement, autresi *com* li bues obeist au gaaignour pa[r] la forche du gieu. Chil daarrains uestemens qui est desus tous les autres, si senefie carite. Car ele e*st* tout v*er*mellc ;

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

[* leaf 17] The qualities of Justice.

The band on the left arm means Abstinence.

Why is it on the left arm rather than the right?

The necklet means Obedience. For we ought to bear the yoke like the ox.

The uppermost garment means Love, or Charity.

[1]—[1] c'est, MS Addit. 10,292, leaf 10, col. 2, middle.

& qui a carite en soi, il est caus autresi *com* li carbo*n*s ardans est ve*r*maus, & si est volenticus & curieus de tenir chier chou q*u*'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apr*es* d'amer son proisme autresi *com* soi meisme. [1] Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uois*in* com*m*e la soie.[1] Ensi vit, q*ui* garder veut carite. Chil bastons ke tu tie*n*s en ta main senefie .ij. choses, venianche & misericorde; venianche, p*our* chou ke il est poignans par deso*us*, & misericorde, p*our* chou qu'il est cour'bes par deseure. Car li chies deseure doit p*re*mierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semonre de *con*fession, & mener ta*n*t p*ar* douches p*ar*oles ke il li ait fait so*n* pechiet regehier a honeur de dieu & a honte del dyable. Et q*ua*nt il a oi*n*t de ses douches p*ar*oles tant q*u*'il ait mene a misericorde, lors si le doit poindre du chief du baston deso*us*. Che est a dire, ke q*ua*nt li p*re*stres a tant adouchie le pecheour ke il li a fait recounoistre son creatour & renoijer le dyable, lors si le doit poindre, car il li doit encargier le fais de la g*ra*nt penitanche p*ar* quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de p*re*ndre venianche. Or te dirai ke senefie li a[n]iaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise p*ar* mariage. Car, q*ua*nt li eueskes est sacres, si est ioins a dieu, & des lors en aua*n*t la doit il garder saine & enferme *com*me sa loial espouse. Et la u il rechoit le mariage, ne le doit il p*ui*s werpir,[2] ne en prosp*er*ite ne en adu*er*site; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[* leaf 17, col. 2]

Mercy, as it is crooked a-top; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

[1]—[1] Car carite met toutes coses en .I. point & aime toutes coses ouniement; si aime autant les coses son uoisin *com*me la soie. MS Add. 10,292, leaf 10, col. 3, at top.

[2] puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre *par*chouniers. Car l'ewangile dist[1] ke chil sont boineure qui soustienent les paines & les anuis *pour* droiture. En tel maniere se doit contenir qui veut est*r*e loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Ap*res*, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il bl*ans*; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, ne si enuenimes, se il a vraie confession veut repairier, ke ele ne le fache tout blanch & tout net. Et ses tu pour quoi il i a .ij. cornes? Pour chou q*u*'il i a .ij. me*n*bres en confession. Li p*re*miers de ches .ij. menbres est repentanche, & li autres est satisfasions. Repentanche est, q*ua*nt vns vient au prouoire, & il li regehist son pechie, & le p*ar*tist du tout si ke il n'i repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais *con*fes; Anchois li *con*uie*n*t faire auant satisfaision. Satisfaisions est, q*ua*nt vns pechieres a son pechie recounu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensi pues entendre ke nus ne puet estre *con*fes se il n'a *con*fession le chief, & les deus me*n*bres. Li chies est de son pechie regehir. Li vns des me*m*bres est de tenir soi de pechie. Li autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *con*fes p*our* ke il defaille en q*u*el ke soit de ches trois. Et pour chou ke confessions [est] la plus haute chose q*ui* soit, *com*me chele qui restore a vn caup tous les damages & toutes les piertes, p*our* chou est ele senefije p*ar* che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai doune

The horned hat means Confession.

[* leaf 17, col. 3]

Why there are two horns. The first is Repentance; the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

[1] MS repeats *car l'ewangile dist.*

l'ordène & la hauteche d'eueske, a mon pule ensegnier & *con*fermer en ma [no]uiel[e][1] loy. Et ie voel ke tu soies garde des ames d'aus, & q*uanque* ie i *per*derai p*ar* defaute de toi, ie te demanderai tout, & a toi m'*en*prenderai au g*rant* iour espoentable q*uant* ie uenrai prendre ve*n*ianche & iustiche de tous les meffais, q*uant* toutes les respoistailes des cuers seront descouuertes. Et se ie te truis loial sergant de chest petit pule nouiel dont ie te *com*mant les ames, ie te donrai a chent doubles grignour baillie, ensi *com* le ewangile le p*ro*met a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te *com*manch iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit[3] pourueres & despensiers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sanc, si ke tous[2] mes pules les ve*rra* apiertement."

Now that Josephes is consecrated, he is to teach and confirm Christ's people, guard their souls, and be accountable for them at the Awful Day.

His reward if he is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

Atant enmena n*ostr*e sires Iosephe iusc'a l'arche, si ke to*us* li pules le uit entrer dedens. Et si uirent

Josephes goes into the Ark,

[1] nouele. MS Add. 10,292, leaf 10, back, col. 1.
[2] MS ke tu tous. [3] ? for 'tu sois.'

tout ke ele crut tant & eslargi, ke il estoient tout
which grows larger, largement dedens, & veoient les angeles venir & aler
and celebrates the Sacrament, pardeuant l'uis. Laiens fist iosephes le premier sacrement qui onques fust fais en chelui pule. Mais il l'ot moult tost acompli. Car il n'i dist ke ches paroles seulement ke ihesus cris dist a ses disciples en la
using only Christ's words at the Last Supper, chaine,[1] Quant il lor dist, "tenes, si mangies, che est li miens cors qui pour vous & pour maintes gens sera liures a tourment." Et autresi lor dist il du vin, "tenes tout, & si buues; car che est li sans de le nouiele loy, li miens sans meismes qui pour vous sera espandus en remission des pechies." Ches paroles dist iosephes sour le pain ke il trouua tout aparilliet sour la platine du calice, ensi com li contes a dit la u
and forthwith the bread becomes flesh, and the wine blood, as of a child. il parla del autel qui estoit en l'arche. Et quant il les eut dites sour le pain & sour le vin qui el calisce estoit, si deuint tantost li pains chars & li vins sans. & lor vit iosephes tout apiertement ke il tenoit vn enfant, & li sanloit ke chil sans qui uenoit el calisce fust cheus del cors a l'enfant. Et quant il le uit ensi, si en fu moult durement esbahis, si ke il ne sauoit sous chiel ke il peust faire. Anchois se tint tous cois, & commencha moult angoisseusement a souspirer du cuer & a plourer des iex, pour la grant paour
Christ tells Josephes to divide the bread into three parts. Josephes remonstrates, [* leaf 17, back, col. 2] ke il auoit. Lors li dist nostre sires: "Josephe, il te conuient desmenbrer chou ke tu tiens, si ke il i ait trois pieches." Et iosephe li respondi: "Ha, sire, aies pitie de uostre serf. Car mes cuers ne porroit souffrir a desmenbrer si biele figure." Et nostres sires li dist,
but does it. "se tu ne fais mes commandemens, tu n'aras point de part en mon hyretage." Lors prist iosephes le cors, se mist la teste a vne part, & desseura del bu tout autresi legierement comme se la chars de l'enfant fust toute quite en tel maniere com on quist char ke on a oublie sour le fu. Apres chou, fist .ij. parties du remenant a

[1] Fr. *cène*, L. *coena*.

moult grant paour comme chil qui moult durement souspiroit & plouroit. Ensi com il commencha a faire les parties, Si chairent tout li angele qui laiens estoient deuant l'autel a terre, & furent tout acoutes & a genous tant ke nostre sires dist a iosephe: "Quel chose atens tu? rechoif chou qui est deuant toi, & si l'use, car che est tes sauuemens." Et iosephes se mist a genous, & bati son pis, & cria merchi, en plorant de tous ses pechies. Et quant il fu redrechies, si ne vi deuant soi sour la platine ke vne pieche a samblanche de pain, & si le prist, si le leua en haut. Et quant il eut rendu grasces a son creatour, si ouuri la bouche & vaut metre dedens. Et il regarde, si uoit ke che restoit vns cors tous entiers. & quant il le vaut traire arriere, si ne paut, ains sentoit c'on li metoit tout dedens la bouche anchois qu'il le peust clore. Et quant il l'eut use, si li fu auis ke toutes les douchours & les suautumes ke on porroit nomer de langhe li fuissent entrees el cors. Apres rechut vne partie del saint boire sacre qui estoit el calisce. Et quant il eut[1] che fait, si uit ke uns angeles prist la platine & le calisce, si les mist ambedeus en la sainte escuele, l'un sour l'autre. Et sour chele platine si vit plusours pieches en samblanche de pain. Et quant li angeles eut prise l'escuele, si vint vns autres, si leua la platine en haut & che qui estoit sus auoec, si l'enportoit entre ses .ij. mains hors de l'arche. & li tiers angeles prist le calisce, si le porta apres chelui en autrestel maniere. et chil qui portoit la sainte escuele, fu tous li daarrains. Et quant il furent hors de l'arche tout troi, si ke tout li pules les veoit, si parla vne vois qui dist: "Mes petis pules nouielement tenes[2] de l'esperitel naissenche, ie t'enuoi ton sauuement. Che est mes cors qui pour toi souffri corporel naissenche & corporel mort. Or garde dont ke tu aies vraie creanche

The angels all kneel down.

Christ tells Josephes to receive what is before him:

he takes the bread,

and on putting it into his mouth finds it one body,

sweeter than can be told by tongue of man.

Josephes receives the wine.

An angel puts the plate and cup into the Grail-Dish. [* leaf 17, back, col. 3]

Another carries them out of the Ark.

Christ tells the people that he sends them their salvation, His body and blood,

[1] MS repeats *Et quant il eut.*
[2] nes. MS Add. 10,292, leaf 11, col. 1.

and that they who receive it worthily shall be saved, and they who receive it unworthily, damned.

a *une* si haute chose recheuoir & vser. Car se tu crois *par*fitement ke che soit tes sauueres, dont le recheueras tu au *per*durable sauuemen*t* de l'ame. Et se tu ne crois enterinement, tu le recheueras au *per*durable dampnement del cors & de l'ame.[1] Car qui usera mon cors, et buuera mon sanc, & il n'e*n* sera dignes, il mangera son destruisement & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donq*ues* ke tu le croics."

Joseph and his company receive the Sacrament.

Lors vint li angeles qui portoit la platine deua*nt* ioseph. & ioseph s'agenoilla, si rechut, iointes mains, son sauueour, tout isnelement, & chascuns des autres autresi.

Each thinks a child has gone into his mouth.

Et si estoit a cascun auis q*uan*t on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme.

The angels replace the vessels in the Ark.

Et q*uan*t il eurent tout eu del sacreme*nt*, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les [* leaf 19] vaissieus ke il portoient.

Christ tells Josephes to celebrate the Sacrament daily.

Lors apiela no*stres* sires iosephe, & si li dist, "Josephe, ensi me seruiras chascu*n* iour des ore en auant, & tu & tout chil ke tu estabiliras a ordene de prouoire & d'eueske.

And directs him how to ordain priests, and bishops, who shall have the apostles' power to bind and loose,

Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer *con*uient tout chou q*ue* iou ai fait sour toi. Car eueskes doit etre sour prouoire. Et tout chil qui a cheste hounour serront[2] [[2] MS sorront] establi, aront ausi *gran*t pooir de loijer & de desloijer co*mme* mi apostle eurent en *terre*. Desormais

and tells him to make a bishop in every city,

and anoint them, and all converted kings, with the holy anointing.

establiras vn eueske en chascune chite ou mes nons sera recheus p*ar* ta p*ar*ole. & si serra enoins de cheste sainte onction, & tout li roi qui p*ar* toi venront a ma creanche.

Christ tells him that Evalach's messengers are at hand,

Ore a*pro*che l'eure ke li rois eualach laira le desuoiement des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li ch*iualer* sont pries q*ui* vienent q*uer*re ioseph pour lui chertefijer d'une g*ran*t me*r*uelle ke ie li ai anuit movstree en auision. Or

[1] Illustration of Joseph and six others taking the sacrament.

oste ces[1] uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins clers de sa loy ; car tu les uainteras tous, Si que ia a tes paroles ne porront contrester. Et si te donrai si biele grasce es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]is esperis par tous les lieus ou il venront." A tant s'ala iosephes desuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .i. sien cousin germain qui estoit en chele compaignie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del egli'se : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins, [2]mais pour chou ke il se[3] tenoit plus religieus ke nul des autres.[2]

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [* leaf 18, col. 2] Treasurer.

[3 MS 'fes' altered]

CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (—because

[1] MS cest.

[2]—[2] mais por ce qu'il estoit plus religieus que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's messenger comes.

Atant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, que diex, qui estoit auoiemens des desuoies, li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois persones & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal couuine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison que il li auoit dite a l'autre fois, & en chele meisme manieere[1] li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfais. Et se il voloit dire ke li peres fust entiers diex & parfais, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascune sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en uoir, ke nule des trois persones n'eust entire deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfais dies[2] &

Evalach asks Joseph to prove first, how the Trinity can be Unity;

2. of the Virgin's virginity;
3. of Christ's conception without carnal assemblage. Joseph repeats his former proof (Ch. VI.). A clerk objects,

that if all three are only one deity,

then each cannot be perfect God;

and if each has entire Godhead, then there are three Gods.

[* leaf 18, col. 3]

If the Holy Ghost is perfect

[1] So in MS. [2] diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que[1]] li troi n'ont c'une seule deite en lui ou nule des autres, par chou moustre on *que* li vns vaut autrestant *com*me li troi. Et se ch'est voirs ke li vns vaille autrestant *com*me li troi, dont est il voirs *que* li troi so*nt* noiens en lieu ou li tiers est amen*t*eus. Et puis ke les .ij. *per*sones pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite *par*faite ne entiere." *Quant* chil eut si durement *par*le encontre la trinite, si fu ioseph *moult* esbahis de fauses proeues ke chil li a auant traites, si ne seut mie maintenant respondre a fauser[2] chou k'il auoit dit, car nos*t*re signour ne plot mie. Lors se drecha iosephes, & si *par*la haut si ke de tous fu clerement ois, & si dist au roi *pre*mierement: "Rois, escoute ke ie te dirai. Che te mande *par* moi le diex de isr*ael*, li crieres de toutes choses, & si dist a toi: 'Pour chou *que* tu as amenes tes faus plaideors encontre ma creanche, pour chou ai iou establi a *pre*ndre si *grant* venianche de ton cors *que* tu cherras anchois *que* li tiers iours soit passes en vne si *grant* mesauenture *que* tu ne quideras *que* nule riens viuans te puisse garandir de *per*dere toute *ter*riene hauteche *pre*mierement, & ton cors ap*res*.' Et si *pre*ndra diex cheste iustiche de toi, pour chou *que* tu ne veus recheuoir la creanche de son glorieus non, Anchois as despite & mise auers la demonstranche *que* il te fist anuit de ses secres & de ses miracles *que* il te descouuri en auision. Pour chou te mande li diex des crestijens *par* la bouche de son *ser*gant qui *par*ole a toi, *qu*'il donra a ton anemi mortel gloire et honour & essauchement sour toi trois iours & trois nuis. Car ta for'che ne porra contrester, ne tes cors n'osera atendre celui *qui* onkes forche ne peut auoir mais encontre toi, ne mais de cheste fois *qu*'il t'a desconfit, *par* le traison de tes *con*silleurs qui se sont a lui tourne *par* les dons.

God and one, surely the other two are nobodies.

[1] que, MS Add.]

And if the two are nothing, then each cannot be perfect God.

Josêph is confounded;

but Josepnes addresses Evalach,

and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days.

And because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights.

[* leaf 18, back]

[2] sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3, at foot.

Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son *com*mandement. Ne ia ne recouuerras la grant hauteche ke tu *com*menches a *per*dere, se *par* l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras *par* tans teles nouieles *par* quoi tu porras sauoir q*ue* no*st*res sires m'a demoustre aucune chose de tes auentures. Et si saches b*ien* de uoir, ke tholomes li fuitis, qui e*st* rois de babyloines, a tout son effort apparelliet, & vient sour toi m*oul*t ireement. Et si dist li rois des crestijens: 'En la main au felon egyptijen liu*er*rai iou le roi mescouneu, *par* chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui q*ui* tous iours l'a cachie, & si le menra iusc'a paour de mort. Car ie li voel faire esprouuer ke ie seus sui li rois des rois & la forteche de tous les pules.'" Ap*res* se tourna iosephes ve*rs* chelui qui auoit si durement *par*le encontre la trinite, & si li dist: "Escoute, tu qui as p*ar*le encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande *par* la bouche de son[1] serf qui a toi p*ar*ole. 'Tu, fait il, qui ies ma creature, & q*ui* en tous lieus deusses obeir a mo*n* *com*mandement, tu as ma creanche blasmee & mon non deshonre. Et p*our* chou ke ie voel ke tu saches ke tu as p*ar*le encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche te*rr*iene; Si ke tu le soufferras, & li autre se castieront p*ar* toi. Car tu as en tous iours la te*rr*iene scienche, ne onq*ues* l'esp*er*itel ne *vausis counoistre, ne goute n'i pooies veoir; et se tu en uausisses p*ar*ler, tu n'*en* seus onq*ues* dire uoir. Et pour chou ke tu as este mus & awles en l'esp*er*itel science, qui tu deusses cler veoir, & de qui tu deusses tenir toute la p*ar*ole, pour chou te mousterrai iou ke la te*rr*iene scienche ne puet riens encontre l'esp*er*itel. Car ie te taurai, voiant tous chiaus q*ui* sont chaiens, la

And to verify it Josephes says,

that Tholomes, King of Babylon, has made ready his forces and will attack Evalach,

and pursue him and put him in fear of death.

Josephes next tells the objecting heathen clerk,

[1 MS ton]

that, as he has blasphemed God's creed and dishonoured His name,

[* leaf 18, back, col. 2]

and has been dumb and blind in spiritual knowledge,

God will strike him dumb and blind.

terriene parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awlir; si fera les mus bien parler, & les awles cler veoir.'" Tantost ke ioseph[es] eut che dit, si perdi chil la parole, & quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langhe; Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler; Mais si tost com il fu leues, Si ne vit nule goute des ieux. Et quant il senti chou, si commencha si durement a muir que on l'ooit tout clerement d'ausi loing com on porroit traire vne saiete. Et si estoit auis a tous chiaus qui l'ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent moult courechiet, & coururent tout sus iosephe, si l'eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jouis qu'il feroit tous chiaus destruire & liurer a mort qui en lui meteroient la main. Car dont l'aroit il trai, se il l'auoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte par la sale. & li rois apiela iosephe, & li demanda qui il estoit. Et ioseph se traist auant, si dist qu'il estoit ses fiex. Et li rois respondi ke moult parloit bien, & qu'il estoit voir disans en maintes choses. Apres li demanda comment il auoit tolue la parole & la veue a chelui qui auoit parle encontre lui. Et iosephes respondi qu'il ne l'en auoit rien tolu; Mais li diex des crestiens contre qui il auoit parle, Ichil li auoit tolu & parole & veue. Car che estoit li diex de qui la parole ne seroit ia fausee pour nului; Ensi com il commandoit, couuenoit toutes choses a estre. "Coument, dist eualach, est il dont voirs ke tholomes li fuitis m'enmerra iusc'a paour de mort, & ara sour moi pooir & forche .iij. iours & iij. nuis?" "Chertes, dist iosephes, il est uoirs qu'il n'est nus hom viuans par qui il puist estre fauses." Et li rois li demanda comment il pooit chou sauoir. "Dont, n'as

The clerk becomes dumb and blind.

The people are angry and rush at Josephes.

Evalach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Josephes who he is,

and how he took speech and sight from his opponent, [* leaf 18, back, col. 3]

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

tu oi, dist iosephes, *que* li esp*er*is au dieu des crestijens est de si *gr*ant forche, ke il fait les mus p*ar*ler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seu de clergie counistront toute la forche des escriptures p*ar* le grasce de son saint esp*er*it." "P*ar* foi, dist li rois, s'il auient ensi *com* tu as chi conte, Ie vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour q*uan*t, si ai iou veu vne de tes p*ar*oles auenir." "Rois, dist iosephes, q*uan*t tu verras q*u*'il serra auenu, dont m'en c*r*oi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, p*ar* vne seule chose." "Et q*ue*le sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ih*es*u crist, q*ue* tu le croies p*ar*fitement, de q*ue*le eure que tu le rechoiues, tu aras secours & deliuranche. Mais b*ien* saches de uoir, q*ue* ia pour chose ke la bouche die, se li cuers n'i est, ne sera deliures. Car diex n'est pas hom q*u*'on puisse engingnier ne decheuoir p*ar* samblant; Anchois est de si p*ar*faite sapiense q*u*'il counoist tous les penses des gens, & uoit p*ar*mi les cuers toutes les repostailes qui i sont." Lors li demanda li rois c*omm*ent il estoit apieles. & li dist q*u*'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che lui qui a p*er*due la p*ar*ole & la veue, se il recouu*er*ra iamais." "Rois, dist iosephes, Ore le fai porter deuant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et q*uan*t li prouoire de la loy l'eurent offe*r*t al autel appolin qui il apielent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel *com*ment chil gariroit iamais. Mais onq*ues* tant ne seurent demander a chele ymage ke il onq*ues* en peussent p*ar*ole traire. Et li rois vint auant, si li demanda q*u*'il li dist a quel fin il uenroit de cheste guerre. Mais il n'en puet onq*ues* auoir respons ne ke

Evalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

[* leaf 19]

The clerk struck dumb and blind is taken to the heathen temple, to the image of Apollo.

li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, *com*mencha a crier : "Foles gens, ke ales vous atendant? il a en nostre *com*paignie vn crestijen ki a si loie apolin par le *con*iurement de ihesu crist son dieu, qu'il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera douner respons, ne ne porra, puis ke il ara *con*iure." & maintenant que li dyables eut che dit, si *com*mencha si durement a crier ke il fu auis a tous chiaus qui estoient el temple qu'il fust en vn fu ardant. Ensi disoit, "ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *com*manderas." Ensi crioit li dyables qui estoit en l'ymage martis par le *con*iurement que iosephes li auoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, &, uoiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or moult grant, qui estoit sour l'autel au consel, si en feri si durement l'ymage appolin en mi le vis, ke il li pechoia le nes & le brach destre. Apres s'en ala par toutes les ymages del temple, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple; Car il veoient les meruelles que ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apiela li rois Josephe, & si li demanda que che pooit estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martis. Et il j ala, si vaut sacrefier, mais josephes ne li laissa; ains dist que s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, wherever Josephes orders.

It goes out, knocks down the image of Mars, and breaks it in pieces;

then the devil hits the image of Apollo on the nose and breaks [* leaf 19, col. 2] it and its right arm; and destroys the other images.

The people are dismayed.

Evalach asks Josephes who has broken the images.

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

iosephe. Et li rois li demanda s'il auoit si *grant* pooir sour les dieus. Et li dyables li dist *que* nus diex ne pooit *par*ler deuant lui se il ne l'eu dounoit congie. Et li rois *pria* iosephe *que* il li dounoit congie de *par*ler. & iosephes li douna. Et li dyables dist au roi: "Rois, veus tu sauoir *pour* quoi il a si *grant* pooir? Il a .ij. angeles auoec lui qui le conduise*nt* & gardent *par* tous les lieus ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'o*nt* tenu en tel destroit *par* son *com*mandement *qu'*il m'ont fait depechier toutes ches ymages ensi *com* tu vois. Ne iamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done[1] ih*esus* cris ses diex." Apres li demanda li rois se chil *qui* auoit pierdu la *par*ole & les iex recouue*r*roit iamais sante. Et li dyables li dist, "rois, se il garist, che ne sera mie *par* nostre uirtu;[2]

Josephes gives the devil leave to speak; and it tells Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover. The devil says, 'Not by my power.

[Corpus MS, leaf 197, col. 1] I have none to make him whole.'

"For that power haven not we[3]
Him hol to Maken In non degre;
But helthe Aȝen to him Most gon
Be him that him it leide vppon;
And elles but he wele him hele sende,
Be vs get he non In non Ende."

Evalach asks, "How shall I get on if I fight the Egyptians?"

Thanne Axede him the king Anon tho
'Howgh Aȝens the Egipciens he scholde do;

[1] MS dona, altered.

[2] The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir: anchois *con*uenra ke chil le garisse *par qui com*mandeme*nt* il a eu le mal, ou se che non, il n'en garira iamais." Lors li demanda li [*]rois, 'a *que*l fin il ueuroit se il se conbatoit as egyptijens.' Et li dyables dist, '*que* il n'auoit nul pooir del' dire tant *com* li hom dieu i serroit.' Et iosephes salli auant, & si li dist: "Je te co*n*iur de *par* la forche de la sainte trinite, ke tu li dies uoir." Et respondi li dyables, '*que* il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se *par* ih*esu* crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

[* leaf 19, col. 3]

[3] The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

ȝif with hem heeld he Ony bataille,
In what Manere it myhte him Availle.'
Thanne the devel him Answerid ful sone,
"Þere-Offen Answere mown we ȝeven Þe none:
Tyl that goddis Man be Owt past,
Of vs An Answere non thow hast."
Thanne spak Josephes there Anon Ryht,
"I Conioure the be the vertu of God Almyht,
And be the myht Also Of the Trenite,
That the sothe here thou schewe to me."
And the devel him Answerid Agein
"That he ne Cowde not In Certein;
Of thing that was to Come, he Cowde not telle,
What Aventure so that him Euere befelle."

The Devil says, 'We can't answer you till God's man has gone.'

Josephes conjures the devil to tell him the truth.

And the devil confesses that he knows nothing of things to come.

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land; Evalach's summons to his vassals (p. 103); Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Erl Felis of Svlie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyne, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110); Evalach asks for the means of victory (p. 108-9); Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113); they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114); while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).

A messenger comes to King Evalach

And In the mene while Of this talking
Cometh A messenger tho to the king,
And knelid to-forn him vppon kis kne:

with news

"Sire kyng, newe tydinges I bringe to þ^e
That ben bothe Evel and perylous,

that Tholomes has invaded his land,

Of Tholomes king so dispetous;
Into thi lond now Entred he Is,
And *with* him gret strengthe *with*-owten Mis;
And Oriable thi Cite they han take,
And Abowtes In-virown thei don wrake,

and wasted it up to Castle Valachim,

That so the Contre distroied is be him
Into the Castel Of valachim.
For On hors-bak with him don Ride

with 20,000 horse

Twenty thousend be his side,
And On foote Also there ben

and 40,000 foot,

Fourti thowsend Men harneysed Clen;[1]
And 3if that Castel he mown haue,
Nothing Of thi lond wil he save;
Ne thens wil he non fote gon
Til they ben 3olden Euerichon;
[Fo]r that Is now the stre gest hold
[In] thi lond be Manye a fold.

and has sworn that

And 3it his Avow Made he there
(That Alle his Meyne gan it to here)
That Owt Of that Contre wold he not pas

he'll be crowned King in Sarras.

Tyl he were Crowned king In sarras,"—
Whiche that was the Chef Cite
Of king Eualach his lond, I telle the.—

Evalach is cast down in heart,

And whanne the king herde him thus sein,
Sore he him Abaschte In Certein;
And 3it the more Abascht was he pleinli
For the wordis that Iosephes spak Openli,
'That thre dayes & thre Nyht
In his Enemyes daunger to be Owtriht,

[1] MS Reg. xiv E 3 reads 'a. xxx. mille homes a pie.' [MS Add. '$\frac{M}{xxx}$ chiualers, et a $\frac{M}{lx}$ hommes a pie': 90,000 in all.]

And that to the prikke Of deth he schold be browht;'
And this Euere was In Eualache thowht;
But for þat he was A man Of so gret prowesse,
He made non semblaunt Of non distresse, — but makes no sign of distress.
But Aȝens herte he made good Chere,
[S]eenge Alle tho that there were,
[A]nd swor Anon be his Creaunce, — He sweare he'll turn Tholomes [leaf 197, col. 2] out,
'That what so him Euere happede be chaunce,
ȝif At that sege he myhte him fynde,
He wold don him Remeve be som kynde.'
Anon his sonde he dide to sende — and then sends to all his vassals
Ouer Al tho, Into Euerich ende,
To Alle tho that Of him took Ony fe,
'Anon with him that thei scholden be,
And On the Morwe to ben Gadering — to meet him at Castle Tarabel,
Atte Castel Of Tarabe[1] with-owten Taryenge,'
That twenty Miles from sarras Is,
And fro valachim Sixtene, More ne Mis,
Where As Tholomes Atte Sege was.
Thus Abowten sent Eualach Into Everi plas;
Thus Abowtes be his sel he sente,
'That Eche man scholde don his Ente[nte], — every man able t bear arms,
That weren weldy Armes to bere,
Aȝens here Enemyes to fensen hem there.
And ho that Aȝens his Comandementis were,
What so he be that it doth there, — under pain of losing his land,
His lordschepe from him wil he take,
And but Ryht A povre Man him Make.'
And On the Morwe the king gan to remeve, — As Evalach is going to march,
And Iosephes to him Cam to taken his leve; — Josephes tells hin
"Sire kyng, hennes thou gynnest to Go,
But thow ne wost what forto do; — he doesn't know what the end will be.
For thou ne Art seker to Comen Agein,
But there forto dyen In Certein.

[1] MS Reg. 'tarabiel'; Add. 'carabel' (leaf 12, col. 3 at foot).

God bids him.

But thus My God sente Onto the
Be me his Servaunt, As thou myht se,

remember whence he sprang;

'That thow scholdest Remembren the wel
Of whom thow Come Everydel,
And of what Maner kynde & of lynage
Thow Art I-Come to this high parage.
But thou supposist that noman it knowe;
But I Can the tellen Al be Rowe.
Be the grace Of my God Almyht
I schal the telle, I the A-plyht;
For Conceil may pere non heled be
From him that Sit In Maieste.

he was born in France,

Thow were born In fravnce lond,
As the holi gost me doth vndirstond,
In A Old Cite Of fraunce, As I wene,

at Meaux, a poor shoemaker's son.

That Miaux is Called there bedene;
And there thow were A pore Mannes sone,
That to Maken schon was thanne his wone;
And this Owghtest thow to knowen ful wel,
For thow it hast Sein this Everydel.

For when Augustus was emperor,

For whanne Augustus Cesar Emperour was
Of Rome xxxij 3er; In that plas
He wende king Of Alle kinges haue ben;
And so it him thowhte that it was sen;

and Christ was born,

But Crist of Marie was born
In his tyme, that I Rehersed beforn,
That tho king Of Alle kynges was
Thorwgh the world In Every plas.

he feared he should lose his empire.

And whanne here-Offen herde Augustus Cesar
Be hise Clerkis that weren bothe wis & war,
Thanne he gan to wexen Gretly In dowte
Lest Of his Empire to putten him Owte,
And that Al the Contre Of Rome Abowte,
To that lord scholden worschepen & dowte.
Thanne Niste he Not what forto don,
But Abowtes Al Rome he sente Anon;

Thorwgh Owt Al that Contre [If 197, bk, col. 1
Anon his Messengeres sente he,
'That Eu*e*ry man & wo*m*man Also So he ordered al folk to pay him
To him A peny scholde ȝelden tho, 108 penny as tribute
As In Manere Of A knowclechinge,
As In weye Of Soiettis to here kynge.
And, bencheson[1] that Fraunce was thanne But of France he required
Of Anothir Man*er* kende Of Manne, 112
To hem he sente In this Manere
As, Sire, I the schal now tellen here:
An hundred knyhtes be trews Aftir he sente, 100 knights, and 100 knights' daughters, virgins,
And Aftir An hu*n*dred knyhtes dowghtre*n* presente,
That Maidenis scholde ben Everichon,— 117
And thus his Messages Go*n*ne forth to gon,—
And An hundred knave children Al In fere, and 100 boys not over five years old.
Not passeng the Age tha*n*ne of fyve ȝere, 120
But Rathère lasse thanne Ony More;
That time this was his Comau*n*dement thore.
And wha*n*ne these tydinges were*n* Come*n* Into frau*n*ce, Then in every French city
Mochel they Me*r*veilled thanne Of this Chau*n*ce; 124
And tha*n*ne Chosen they In Eu*e*ry Cite
Be lot, As that time here hap myhte be. lots were cast;
So tha*n*ne it happed, As I telle now the,
That Owt Of Miaux that Cite, 128 and out of Meaux were chosen two maidens, the Earl of Sivayn's daughters,
That tweyne Maydenes Chosen were*n* for sothe;
And that An Erlis dowghtre*n* were*n* thei bothe
Hos Name was Erl Of Siuayn,
That lord of Miaux was, & Of the Contre Certain. 132
And whanne the lot on hem þus gan falle,
Tha*n*ne mosten thei forth nedis with Alle;
And vppon the,[2] tho, fyl the tother lot, and you, Evalach,
Where þou myhtest ben Excused not, 136
For thow were At the Age Of fyve ȝer,
And Also these Maidenis bothe briht & Cler;

[1] 'be encheson,' by occasion, because.
[2] 'thee' is often written 'the.' See l. 114, 140, 149, 157, &c.

and all three of you were sent to Rome.

That so wit these Maydenes forth were þou led,
As to-fore I haue here now to the Seid.
And whanne that to Rome 3e weren I-Come,
The peple Abowtes 3ow Cam On A throme,

You were very beautiful.

And 3ow gonnen faste to beholde:
3e hadden tho Of Bewte so Manifolde.

At 20, both maidens died.

And whanne thow were comen to twenty[1] 3ere,
Thanne bothe Maidenes deyden Ryht there;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir.

Then Tiberius

Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperour thar,
And the hadde tho Ryht In gret Cherte,

sent you to Earl Felis of Syria,

And to An Erl the sente for thi bewte—
Erl Felys he hyghte Of Svlie,—
To him were thow lad In hie:
And whanne that thow to him were browht,

who held you dear.

Ful mochel thow were Euere In his thowht,
For the ful dere to him he held;
And After ful Evele didest thou him 3eld.

But you slew his eldest son in a quarrel,

For it befil that vppon A day
His Eldest sone & thou wenten to play,
That so In Anger 3e fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddes thus him slo,

and then went to Tholomes of Babilon,

Thanne to Tholomes[2] gonne thou go,
That Of babiloyne thilke time king was,

[If 197, bk, col. 2]

And werre he held A3ens Olifernus;
For Olifernus king was riht tho with-outen d[owte]
There As now thow Art Of Al the Contre Abowte.
And Anon As thow to him were gon,

who knighted you,

There A knyht he made the Anon;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he 3af the powste;

[1] MS Reg., '.xx.'; MS Add. '.xii.'
[2] MS Reg. 'tholome cerastre'; MS Add. 'tholomes ce iastre.'

And Aboven Alle Othere he ȝaf the powere,
Ouer Alle his Ost to Gouernen there,
For that thow were Of so gret prowesse
Of Manhod, & ful Of hardinesse,
So that On his Enemys Avenged he was,
And hem distroiede In that plas.
And thanne to the ȝaf he that lond,
And there holich put it Into thin hond.

Now myhtest [thou] knowen & vndyrstonde,
That I knowe whennes & of what londe
That thou were bothen bigeten & born,—
Lik As I haue the Rehersed beforn,—
And from so gret povert to hy dignete;
Remembre the wel what I telle the;
And therfore the sente to sein be me
The grete God of Al Cristiente,
That Of thi self thow schost han Minde;
And thowgh þat vnder, þou hast men of gret kynde,
And Moche peple In bataille þ° Abowte,
In herte scholdest thou not be prowte;
For thi lyges, they[1] nothing ben,
But As A wardein hem to besen;
And therfore haue thou this In Mende,
For but As On Man thow Art Of kende,
And As sone[2] deyen thow schal
As the porest Man doth Ouer-al;
Therfore scholdest thow be powre & Mek,
And vppon thi Creatour beleven Ek,
That Into this world þ° made forth go,
For with-Owten him thow myht not do;
And ȝif thou like not him for thi kyng to holde,
Owt Of thi regne þou gost Ryht Mani-folde:
For wel may he be Clepid A kyng,
That Endeles lasteth euere his Reyneng;
This is Crist Goddis sone Of hevene,
That Into þ° Maide Alyhte be thaungelis stevene.

set you over all his host, and, as you beat his foes,

put his land wholly in your care.

You see that I know who you are.

And God has therefore sent me to remind

you not to be proud in heart,

[1] thine. Fr. ele n'est mie toie lige; ne tu n'en ies ke garde.]

for you shall die as soon as the poorest;

[2] MS Assonc]

and if you will not take God as your King, out of your throne you go.

For Alle Mennes hertes he doth knowe,
And Alle here thowghtes vppon A rowe;
He shall put you into your foes' hands, and then deliver you, & þat the schal putten Into thin Enemyes hond,
And Aftir the deliueren, thou vndirstond;
For that ther nys non lord neþer God but he
To whom Ony honour longeth to be.
Wherfore, as Only On god & Almyhty,
Thow Owest him to worschepyn al Only;
For bothe this torment & this Noysance
He the now sendeth, for his Creaunce.
because you refused to believe his doctrine shown to you in a vision, Thow hast Refused, & Ek his lore
That he in Avicion hath schewed before."
Thanne seide king Eualach Anon Agein,
"Maister Iosephes, I preie þe telle me plein
What that Avisioun was forto Mene,
That thou it woldest declaren me Clene."
which I'll explain when you've broken your idols, and believe in God.' "Certes," quod Iosephes, "nay how so befalle,
Tyl thow haue broken thy Mawmettis alle,
And that in theke high lord to hauen ful Creaunce
That the May deliueren from Alle Noysaunce.
And Alle lyveng thing enstablisched Is,
Wheche that þe heyest king is of blys."
[leaf 198, col. 1] Evalach: 'You said that if I'd believe on you, you'd give me victory, and save my soul.' "[B]e my Creance," quod Eualach tho,
"This Bataylle myn herte goth sore vnto;
And bothe 3oure fadyr & Ek 3e
Of Riht good Conceyl behygten me;
3yf that I wolde On 3ow beleve,
3e seiden Ryht wel that I scholde preve
Be wheche victorie of myne Enemys to have,
And Aftir my deth my sowle to save."
"Certein, Sire," quod Iosephes tho,
"So God will. "That Conceil I the 3af, & 3it Mo,
3if thow wilt On him beleven stedfastly,
And him worschepen As Almyhty.
And if you don't believe, And 3if thow wilt not don As I the teche,
Be war lest god wele taken wreche;

And but thow him worschepe As me þou seest, you'll be destroyed, body and soul."
In body & sowle distroyed thou beest
Of him that Of Alle thinges Is domes man;
The helpe*n* & socoure ful wel he Can."
"Now Certein," q*uo*d this Eualach þ^e king, 'If you'll make me beat my foes, and God 'll save my life,
"And 3e wolden 3even me swich conseilling
That Of Myn Enemyes victorie to haue,
And therto my lif that he wolde save,—
On him Onliche I wolde beleve,[1] I'll certainly believe on him.'
And Al my Creaunce I wele Rep*reve*."
Thanne spak Anon Iosephes to the kyng: Josephes tells Evalach to bring his shield,
"Now herkeneth, Sire, to my talkyng.
Do bringe now thi scheld to-fore me,
And Anothir Mane*r* thing schalt thow se."
And whanne this scheld to-fore Iosephes was,
Ano*n* he Comanded In that plas
A lytel pece thanne Of cloth so red and a bit of red cloth.
To-fore him be browht Into that sted.
And the kyng Ano*n* with þ*at* biddinge
A pece Of Red Silk he dyde him bringe,
And kutte there-offe two peces Ano*n*
In the sihte of hem Echon,—
Eche pece A Fote of lengthe was,—
Wher-offen A Crois he made In that plas, Of this, Josephes makes a cross, tacks it on Evalach's shield,
And takked it vppon the kynges scheld,
Wherwith he Rod thanne Into þ^e feld.
And whanne thus he hadde don,
To kyng Eualach thanne spak he Ano*n*:
"Syxt thow now this signe that I haue Mad?"
"3e forsothe," thanne kyng Eualach Said.
"Certes," q*uo*d Iosep*hes*,[2] "I telle it the, and tells him,
What Manere Of Man so Evere he be,
And he wele stedfastli belevene On this,
Were he neue*re* *in* so moche sorwe O*þer* distres,

[1] MS beleleve. [2] MS Iosep̄.

That he ne schal Anon deliuered be
Of Alle Manere deseisse And Aduersite.
And therfore, honoure thou this, I Charge the,
In worsche[pe] Of him that deyde On tre;
when he is in great need to pray to Christ, And whanne that thou Art In gret Nede,
Loke Of helpe & socour that thow him bede,
And that thow sey In this Manere
As I the Schal now Rehersen here,
'O thow god that deydest vppon the Crois,
Of me, Synnere, here thow my vois;
begging Him, by the sign of the cross, to grant him victory, and time to believe; And On the signe Of this thow suffredest ded
Vppon the tre In thin Manhed,
So graunt me Of victorie the grace,
And to thi beleve therto hauen space,
And that thy man that I Moot be
[leaf 198, col. 2] Er that this world departe from Me.'
And ȝif thow this fulliche wilt beleve,
Thanne A trewe man schalt þou me preve;
and then he shall win. For thanne In bataille schalt thow not dye,
But bothe to geten Worschepe & victorie.
And now that thus I haue the told,
To gon to bataille thow myht be bold,
The Cross shall keep him from death, For from deth thi waraunt this schal be,
And from Alle presonementis, I telle it the.
ȝit not-withstonding, not forthan
though Tholomes shall imprison him three days and three nights. That Tholomes, this Crwel Man,
In distresse schal he putten the
Thre dayes and thre Niht Sekerle,
For so be me sente the to seye
That Myhtful god & verraye.
And wete thow wel, ȝif thow beleve On this,
Thow Schalt neuere thanne don Amys;
For to the schal it ben Redempcioun,
And to the devel sorwe & distruccioun."
Evalach promises Thanne seide he to Iosephes Agein
These wordes tho In Certein,

"Iosephes, that thou woldest now preyen for me — Josephes to turn
To kyng of Cristene In Eche degre,
Me to helpe, and Euere me to save;
And trewly his Creaunce wil I have,
3if it be As now thow behotest Me,
Trewe Cristen Man thanne wil I be, — Christian if he wins.
Of thyn hond to Resceyven In this plas
3if Euere I Come A3en Into Sarras."

And thanne An Old Serjaunt he gan to Calle,
And there him Comaunded Amonges hem Alle, — He orders the Christians to be held in honour.
'The Cristene to kepen with ful gret honour,
With-Owten Ony Angwysch Other labour;
And that Iosephes haue his Comaundement,
Of Alle Manere thinges wit good Entent.

Thanne took the kyng his leve Ryht there
Of Iosephes & Of his Compenie In fere,
With Ryht A gret Compenye Of knyhtes
And Mochel Other peple tho Anon Ryhtes,
And Evene to the Cite Of Tarabel — Evalach marches to Tarabel,
They token the Ryht weie Eueridel,
And there Abod he fully vj dayes, — and stays there six days
As the Storie Of this book vs sayes.
And be the tyme the Sixe dayes were gon,[1]
So moche peple Of his Owne hadde he sein non,
What Of So manie knyhtes & barown — without his barons coming,
Hadde he not Sein At Anof In his town;
But be the tyme that heyghte dayes were gon,[2] — but they come by the 8th day, and then all ride towards Castle Valachim, which Tholomes is besieging.
Mochel peple to him Cam Anon.
Thanne Owt Of Tarabel thei gonne Ride
To-ward valachin At that same Tyde,
Where that Tholomes beseged the Castel
That kyng Eualach tho lovede ful wel,
For him Self there-Offen Fowndur[3] he was,
And there it let Setten In that plas.

[3 Valachin = Evalach-in. See p. 113, note, l. 11]

[1] & quant uint au sietisme ior. MS Reg.
[2] Au witisme iour mut li rois de tarabiel, moult matin, a toutes ses os. MS Reg. leaf 20, col. 3.

This castle is very strong,

For it was On of the Strengest pyl
That Eu*e*re Man Sawgh in Ony Exyl;
For it Myhte neu*e*re I-wonnë be
But Only thorwgh Enfamyne, I telle it the.

with a gate a stone's throw high,

Where-vppon A ȝate on *þat* Castel was thore,
From the plein Erthe A stones Cast & More;
And vndir wheche ȝate Ran there

over a river

Ryht A wondir dyspetous Ryvere;
And that Rever, As brod it was

an arrow-flight broad.

As the schot Of An Arwe In eche A plas,
So that ȝate Asailled ne Myhte not ben
Of hem with-Owte, As men Myht sen,

[If 198, bk, col. 1]

But It were Only be An Navye,
Thane Coude that neu*e*re hem stroye
For schot, And Cast Owt of that Castel,
It was devised so wondirly wel.
And no Mo ȝat[es] weren there-vppon
Where that [Ma]n Mihte Owht owt gon,

Only one other little gate is there.

But A litel g[ate] In A Corner
That there-vppon was devised ther.
And Of plein Erthe to-forn *þat* gate was,
For two Chariettes to Mete*n* On In *þat* plas,
The whiche but xxx pas was Of lengthe;

It was a pile of great strength.

For it was A pyl Of ful riht gret strengthe.
But Alle the strengthis Of this to discryve,
It were to long, be my lyve;[1]

[1] MS Reg. xiv E 3, says—"Et li chastiaus en haut estoit auirounes de m*oul*t riches m*ur*s tous quareles de marbre v*er*t et v*er*mel & bis & blanc. Et se li mur seoient b*ien* et haut, encor estoit la tours plus haut assise a quatre doubles. & si seoit [* leaf 20, back] sour vne roche * tele q*ue* onq*ues* si b*ien* seans, ne si desfensaule, ne fu veue. Desour chele roche seoit la tours marbrine †si tres durement haute, ke on en veoit blanchoier les murs de baudas, & ondoier l'iaue del vil, qui *est* en egypte;† De tel forche estoit li chastiaus, & de tel biaute. ne ia si *gran*t chaut ne fesist en nul este, ke chil du chastel n'eussent iaue douche & froide d'une fontaine, si couroit li ruissiaus en .i. plain m*oul*t

†—† MS Add.—si estoit si haut com en pooit ueoir l'eue del nil, qui si estoit bele et rice, et cele aigue que ie vous di, couroit mult parfont en egypte.

Therfore to passen Over In schort Matere
Of declareng Of this Castel I wile now here:
And In this place king Eualach this Castel made
For the strengest plot In þ^e world þat he hadde.

Now whanne kyng Eualacħ thus Redy was,
Forth Took he his Iorne In that plas,
And Entrede Into A ful fair Forest;
Thus he Comandede bothe lest & Mest,
And Comanded Alle his Men there Anon riht
Hem Redy to Armen forto fyht,
For he hadde Sent forth A spye
In that Morwening thanne ful Erlye,
To Aspien Tholomes & his Ost
There that they lien with so gret bost.
And whanne the Spie Cam Agein,
He tolde kyng Eualach thanne In certein
'That In the Ost It was dyneng tyme,
Fore it was ny noon, And passed þ^e pryme.'
Thanne weren this Meyne Al Redy Anon,
And Owt Of that Forest gonne they gon,
And Entrede thanne In-to A gret valey.
Thanne whanne vppon the hil Comen they,
They Syen Alle the Ost Of Tholome,
How that they leyen In Al Manere degre;
And Also Al the Castel Of valachin
Where that his Meyne weren with-In.

Evalach marches his men into a forest, and bids them arm.

Finding from a spy that Tholomes's host is at dinner,

Evalach advances, and

comes in sight of Tholomes's army and of Castle Valachim.

biel qui estoit entre les murs del chastiel, & la tour; si chaoit en chel plain *par* .i. tuel de coiure qui cheoit en vne cuue de marbre, en quoi chil du chastiel prendoient iaue a lor besoignes. Chil plains en quoi l'iaue chaoit *par* le tuel, si estoit li abuuroirs as cheuaus du chastel, si estoit tous paues de marbre, & clos enuiron *bien* le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus aaisies, & si richement fermes *com vous* aues oi, tant qu'il ne doutoit nul home viuant *par* forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pieche de terre veue. Et *pour* chou li auoit il mis non eualachin; ke il voloit ke tout chil ki iamais le noumeroient, i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait."

But whanne this Ost Gan hem Aspye,
Tholomes's men cry 'Treason!' and arm. "Tresowñ! tresown!" thei gonne to Crye;
And Anon to Armes they ronne ful faste,
For Of here lyves they weren Agaste;
But fewe of hem there ne ben
That they weren Redy Armed Clen,
For Evere they hadden A supposenge
That kyng Eualach wolde for Ony thinge
That Sege Remeven ȝif he myhte;
And that he it wolde don he susposid ful rihte.
Evalach's knights attack them, Thanne kyng Eualach his men In that tyde
To-ward this Ost Faste gonne they Ride,—
More vigeryously neuere Reden Men
Into non place thanne they diden then,—
but get their horses slain by Tholomes's men. And Tholomes men that On foote were,
Eualach his men here hors Slowen there;
So thanne, bothe parties On foote thei be;
There is great slaughter; There grete Manslawghtre Men Miht se,
How that Eualache men Tholomes men slowe,
For ther was Sorwe & grynteng of teth Inowe,
So that Of bothe partyes ded there been
15,000 men are killed. Bet than Fiftene thowsend,[1] As men miht seen;
And there manye Of his men lost Eualach:
Evalach and his men flee to And whanne this he sawgh, he torned his bak;
Thanne he & his Meyne that On lyve were,
Toward A Castel fledden tho there,
Wheche Name Of that Castel was,
[If 198, bk, col. 2] Castle Comes, IClepid was 'Comes'[2] In Every plas,—
And thedir ful faste gonnen they hye,
He & his Meine ful Sekerlye;
That from theke bataille no more it Nas
two miles off. Tholomes pursues them, But As twey Miles In that plas,
So that Tholomes Chased him so faste
That it wax nyht thanne Attë laste;

[1] The Royal MS says 'xv. milliers,' but the Additional only 'v. M.' [2] MS Reg. 'lacines.'

Wherthorwgh Manye Of hise Men
Loste this Tholome In the Chas then;
For tho that fledden knewen ful wel
The next weye to Comes Castel,
Wherthorwgh Eualach his men goten socour sone,
And Tholome In that Chas lost Manione;
So that Tholomes, bencheson Of the Nyht,
From that Chas departid Anon Ryht,
And to his loggeng homward he wente.
And whanne that he Cam þere present,
There Al his harneis beleft þer was,
It was Clene I-spoilled Owt of that plas
Be the while Of Eualach men
That[1] In the Castel of valachin weren then,
That, whiles the bataille & þe Chas dyde laste,
Eualach his men the harneys browht In faste;
For they that In þe Castel were,
With Tholomes men so fowhten þere,
And put hem Alle to discomfiture
That þere the harneys kepte þat Owre.
And whanne this Tholomes Resorted Aʒen,
And Alle his harneys dispoilled Clen,
His tentis and his pavylons to-broke,
And whanne this Tholome þer-onne gan loke,
Ful mochel deseisse he took In herte
For theke dispit, It was so smerte;
And thanne A gret Oth swor he there Anon,
'That he scholde neuere from þat Castel gon,
Thowgh he scholde lesen half his Meyne,
Tyl that they wyth-ynne Enfamyned be.'
And there Abod he Al that Nyht
In sweche loggeng As he geten Myht.
And whanne the spring Of day was Comen,
To him there Cam A spie Anon

436 and loses many of his men
440 in the chase.
444 Moreover, on returning, he finds that all his harness has been carried off by Evalach's men from Castle
448 Valachim,
452
456
and his tents and pavilions smasht.
460
Tholomes swears he'll never leave the castle till he's starved it out.
464
Next dawn
468

[1] MS Thhat.

That him tolde tho newe tydinge,
Al Of kyng Eualache beenge,
a spy tells Tholomes that "Syre Tholome," seide this Spie tho,
"So good tydinges Cam neuere man vnto
As now Sire Tholomes Is Comenge to the,
But ȝif it thorwgh sinne distroied be."
"Now sey me, Bewfys," quod Tholome,
"What maner Of tydinges mown tho be."
"Sire Tholome," Seyde the spie Anon,
Evalach is in Comes with but few men, and can be easily taken. "Kyng Eualach Is Into A castel gon[1]
But with A fewe Of his Meyne,
There schalt thow him hauen, Sire, sekerle,
And thanne, Ended thi bataille it is;
That I seye, it is trewe with-owten Mis."
"Sey me," quod Tholomes, "thou belamy,
How knowest thou this so Certeinly?"
The spy saw Evalach enter the castle. "For On him Only I hadde A spie
That sawh him entren þe Castel sekerlye;
For At the ȝates so longe Abod he there,
Er he myht Entren In Oni Manere,
The space Of Ryht A long Mile,
So Abod þerowte A gret while."
Quod Tholomes "In peine of thi lif lesinge
Loke thou bringe me non fals tydinge;[2]
[leaf 1, col. 1] And yf thou do, with-Owten More
[Delay,[3]] deth schalt thow Suffren therfore."
"[Sir]e, ȝif it be not so As I haue the told,
[D]es-membre thow me, Sire, Manifold."
Tholomes resolves Anon Tholomes his knyhtes gan calle,
And told hem what Aventure gan be-falle,
And how that Eualach In A Castel was
But with A litel Meine In that plas;

[1] li rois eualach est entre en 'lacoinc,' MS Reg. MS Add. 'lycone.'
[2] End of MS on the sheets misplaced.
[3] The letters are quite invisible.

Wherfore to besegen that Castel he wolde be-gynne
With half his Meyne, neþer more ne Mynne;
And the tother halvendel schold leven stille
At valachin, for the drede Of More ille,
That was him left to kepen there
A litel bettere thanne they diden Ere.
That so this Ordenaunce thus he Made,
Where-Offen his Meyne weren ful glade.

to besiege Evalach with half his force, while the other half stays at Valachim,

Thanne his styward to Clepen gan he fonde,
That hyghte vabus As I vndirstonde,
And Comaunded him there Anon Ryht,
'As that he was A gentyl knyht,
The Remenaunt Of his Men to kepen stille,
Lest that Ellis to hem Miht Comen som ille;'
"So schalt thow kepen there with the
Of knyhtes and Seriauntes half my Mene."

under the command of his steward Vabus.

Thanne his Steward vabus Anon
His Comaundement was Redy to don,
And kept there Stille half his Meyne,
As wel Footmen As Othere there to be;

So Vabus remains with half the army,

And Tholomes the Remnaunt with him ladde
Into that place As the Spie him badde;
And So Rod he forth Al the Nyhte,
For he wolde have ben Aforn day-lyhte
At the Castel that hyht Comes,[1]
There he Supposid kyng Eualach was.

and Tholomes with the other half marches all night for Comes.

[1] lacoine. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarras; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkanz*. Evalach goes to *Orkanz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock;* Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes* (p. 130), 4. *Evalach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now leven we Alle Of Tholomes,
And that At this tyme Of him we ses;
Evalach sends out a spy — And Of kyng Eualach let vs now speke,
That On his Enemyes wold him Awreke, 4

And that Into the Castel Of Come was gon
Hym forto socoure from his Fon;
So that An Old Seriaunt he Callid Anon,
And bad that he Anon Scholde gon
Owt Of that Castel Riden, forto Aspie — to find out where Tholomes is.
Where[1] that Tholomes were there Nye,
Other to valachin Agen that he was gon
With his Meyne thedir Euerichon.
Thanne this Seriaunt tho forth gan Ryde, — The spy rides to Vulachim,
And sewed Tholomes In that tyde
Evene to valachin Castel tho,
There As newe tydinges herde he Mo,
'That the Meynie Of valachyn Castel — and hears how the men there have carried off
Hadde born hem ful wondirly wel,
That In the tyme Of the chas — [leaf 1, col. 2]
Alle Tholomes harneis Itrised was.' — Tholomes's arms.
And Anon To Eualach he Retorned Agein, — He reports this to Evalach,
And of these tydinges tolde him ful plein,
And Of the pray his Men hadden take;
Where-of Eualach gret Ioye gan Make, — who is greatly rejoiced,
And swoor thanne be his Creaunce, — swears that
'That, what so behapped him in Oni Chaunce,
With him hond be hond wolde he fyhte,
And vppon him to preven his Myhte;
That, ryht Anon As his men sembled were,
From that Sege he scholde him Rere, — he 'll make Tholomes raise the siege in no time,
That so hastely neuere kyng I-Rered was
From non sege I non maner plas.'
Owt Of that Castel thanne gan he gon
From thens thre Milës Ryht Anon, — and at once marches out with 700 horse
And with him sevene hundred knyhtes & seriauns
That Alle worthy men weren & vaylauns;
And On foote Nyne hundred ther were[2] — and 900 foot.
Of Ryht bolde men & hardy there;

[1] Whether.
[2] et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon
Fyve Miles[1] er that day Cam hem vppon.
And In the Mene while thát thei thus gonne gon,
He is met by a messenger from his wife, On A palfrey Cam prekynge A messengere Anon
Al[2] so Swiftly As the hors myht him bere;
Kyng Eualach he sowhte Everi-where;
And thanne with the kyng mette he Anon,
Thanne thus his Arende he gan to don:
"Sire," he seide, "my lady the qweene gr[e]teth þe wel,
with letters And thus the[3] sente to seyne Eche del
As this lettre doth Spesephie,
Where-with sche bad me faste to hye."
Anon king Eualach this lettres took,
And hem Radde, & not forsook,
And there In his lettre tho he radde
begging him 'That his Qweene On him faste gradde,
And, As Euere sche his Soiet myhte be,
to leave Comes, Owt Of the Castel Of Come þat he wolde Te,
as Tholomes is about to besiege it. For Tholomes that Crwel kyng
There-Abowtes wil leyn his Seieng.'
And whanne this lettre thus he hadde rad,
To him forto Come the Messenger he bad,
& of these tydinges Abassched was he,
Evalach can't understand how his wife knew he was in Comes. How that this knowlechinge to hire myhte be;
And to that Messenger he seide Anon
"How wyste sche that I Into Comë was gon?"
"Sire," quod the Messenger witterly,
"I ne Can not 3ow tellen Certeinly;
'The old Christian Master told her, Sire, But An Old Man In Sarras is there
That Of Certein thinges doth here lere,
That Maister Of Cristene Called Is he;
A wondirful Man he semeth to be;
And whanne scho hath with him spoke,
Sche wepeth As thow hire herte were broke;

[1] bien .v. lieues. MS Reg.
[2] MS As. See 'Also faste,' l. 76, p. 121. But see l. 385, p. 129; l. 542, p. 134.
[3] they (? sche).

And thanne Cleped sche me forth Anon,
That this Message were sone don,
And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde."
Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure;
And that he his qweene these tydynges schold telle,
How that thike day it him befelle;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.'
And thus As they gonnen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste preking vppon A destrere
Also hastely As he myhte Ryden there,
Prekynge with A bowe In his hond,—
And thus he seide, As I vndirstond,—
"And [they] be me Sente to 30w gretynge
That in 30ure Castel of Come ben dwellenge,
'That 3e scholden Governe 30w wel & wysly,
And Owt Of Tholomes weye to kepen 30w pleinly;
For he is now At Comes Castel,
& hath beseged it now Every del,
For he hopeth 30w with-Inne to take,
And there 30w to don bothe tene & wrake;
And there with him Is half his Meyne;
Al the Remnaunt, At valachin they be.'"
And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there;
'For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther nas neuere tonge So Certein
That Of his dedis Cowde tellen it plein;'

and then she sent me off to you.'

Evalach tells his knights how Josephes knew all that had happened.

A horseman from Comes rides up

and tells Evalach

to keep out of the way of Tholomes, who has just besieged Comes.

Evalach tells his knights

how Josephes knows everything that's said or done,

and had foretold all that's happened to them.

"And Alle thing As he to me gan telle,
What Aventure Me be-Felle;
And now mown ȝe knowe the sothe here,
That Tholomes Come besegeth there,
Lik As my Qwene dide me to vndirstonde
Be A lettre I-wreten Of hire honde."

Evalach turns off to Sarras,

Thanne kyng Eualach torned his way
Streyht to Sarras that Ilke same day.
And whanne he with his Rowte hadde Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comen Isswe Owt Of A forest

and falls in with a body of 4000 men

A fair Meyne, And Armed with the best,
What On hors And Of Footmen
Fowre thousend weren I-Rekened then.
And whanne this peple that gan Aspie,
To here lord they it tolde In hye;
And whanne he that Meyne loked vppon,
His Meyne he Comaunded to Armes Anon;
And As king Eualach In Ordenaunce was there,

under the command of his

Owt of þe oþer Ost Cam On A destrer,
Also faste As the hors Myht Gon
Toward kyng Eualach he prekede Anon,
And vp his helm there he Caste,
And toward him Eualach prekid wel faste;
And whanne that Eualach this knyht beheld
Bothe vndir his helm & vndir his scheld,

brother-in-law (Seraphe),

Thanne was it his Owne wyvës brothir
That of Men he lovede passing Al Othir,—
"Sire Eualach, it was Certefied to me
That Al discomfyt scholdest thou be,
And that Tholomes, Of Babiloyne kyng,
Abowtes Come hath there leid Asegeng;

who, by his Queen's entreaty,

Thus me sente to seine my soster þe qweene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soster And brothir dere,

3ow to Avengen vppon 3oure foon
Be Alle the power that I myht don.
And this Is now my Comenge,
I sey 3ow, Sire, with-Owten lesynge,
That So As hastely As I Myhte Ride
To 3ow Am I Comen At this Tide;
But it is better thanne I wende it hadde be,
For I wende In Come to han sein the."

has come to help Evalach.

[leaf 1, bk, col. 2]

Thanne kyng Eualach him thanked sone
Of the grete kendenesse that he hadde done;
But 3it he him preide ful hertly,
'That he wolde Abyden him by
Forto Avengen him Of his foon,
And til that his Iorne were doon;'
"For there may no man fully knowe
What Frendes he hath In Ony Rowe,
But Euere At Nede A man May se
What men that welen his Frendës be;
But he that doth In this gret nede
Me forto helpen hym so to spede,
Me thinketh Amonges Al erthly thing
It is A trewe brotheris doyng;
For 3e knowen wel that I haue be
I-Chaced from places two Oþer thre,
Where-Offen I preie 3ow, In my gret nede,
Me to helpen with wit & dede,
And helpe to defenden 3oure sostres lond
That I haue longe kept In Myn hond,
And Of My schame Avengëd to be.
Now goode brother I preye to the;
And dowble Amendis I schal 3ow Make,
Aftyr that the Angwisch that 3e for my sake
Scholen soffren with-inne these viij dayes,
I schal it 3ow 3elden be Mani wayes;
And 3if Euere I Mowe rekeuere to sarras,
I schal 3ow hyghly qwyten Er that 3e pas,

Evalach thanks Seraphe, and prays him

to be a friend in need,

and help him with wit and deed,

for which his reward

shall be high.

And that In 3owre howshold it schal be sene,
And Amonges Alle 3oure baronage be-dene."

Seraphe advises Evalach to go to Orkauz,

"3e, I schal 3ow tellen what 3e scholen do,
To 3owre Cite Of Arkauz scholen we go,
And there we scholen Abiden A stownde
Tyl Mo Of 3oure peple to 3ow Comen sownde;

his strongest city,

For it is the beste Cite Of 3oure lond,
And best vitailled, As I vndirstond;

and abide there till all his men join him.

And there 3oure Meine Abyden scholen 3e
Til that to 3ow Alle Comen they be,
And Also there scholen we sonnere knowe
Alle the tydinges vppon A rowe
Thanne And we weren At Sarras Cite:
Sire, this is best, As thinketh to Me."

So they all ride to Orkauz.

Kyng Eualach held wel with this Conseille,
And to Orkauz they Reden with-Owten faille,
And Alle here Meine with hem wente
Into that Cyte there presente;
But It was fer passed the Noon
Er they weren Entred Everichoon.

Evalach then sends for his barons,

Thanne kyng Eualach Abowtes gan sende
Aftyr his barowns Into Euery Ende,
'That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.'
And the Messengeres diden wel here Arende þat tyme;

and next morning 17,000 of them come to him.

For On the Morwe, Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thowsend, As I telle it 3ow,
What On hors-bak and On foote,
So manie þer were wel I woote,
With-Owten tho that king Eualach hadde,
And with-owten þ° that Seraphe with him ladde.

[leaf 2, col. 1] Evalach wants to march against Tholomes at once,

And whanne that kyng Eualach this Meine hadde,
Thanne was he bothe Ioyful And Gladde,
And thanne to Come he Coveyted Forto gon,
There forto han Met with Tholome Anon

Thanne to him Answerid his knyhtes sone,
"It were non wisdoom ȝit thedir forto gone,
For to Meten with kyng Tholome,
Sire, tyl that thow haue here more Meyne;
But let vs here Abyde thre dayes Or fowre,
And be that tyme Getest thow More socowre;
And thus tyl thow thi power have,
With him Mihtest þou not fyhten, And be save."
And so be the Conseil Of his barou*n*s Certein
Ano*n* to that Cite he tornede Ageiu.

And be the tyme that it was lyht Of day,
"Treson! treson!" thei go*n*nen Crien in fay.
Thanne wente the kyng In-to the towr An hy,
And there sawgh he Tholomes host pleinly;
And Anon, "As Armez" they gonnen to Crie,
That Every man to harneys wente hastelye.
And whanne he say that þ^e^ Cite beseged was
Oue*r*al Abowtes In Euerich A plas,
Mochel was the Mone that there he Made,
And Also gret Anger & thowht he hade
For his Men that to him scholden gon,
Lest they were taken there Eue*r*ichon
Presoneres *with* hem that were*n* *with*-Owte;
And here-Offen Eualach hadde gret dowte.
Thanne kyng Eualach Comanded Ano*n*
His Men to Armure thanne Eue*r*ichon,
'And that Owt Of that Cite they scholden go
Also vigorowsly As Evere Men Myhte*n* do,
That Neuere so vigerous issw Myhte be
Nevere Owt Of Castel ne Of Cite.'

Thanne Clepid he forth An Old knyht there
That to him was bothe ful leef & dere,
And ȝaf him charge with that Cite
'It wisly to kepen In Alle degre,
That aftyr whanne he were Owt gon,
And with him his Meine Everichon,

but is persuaded to wait till more help arrives.

By daylight

Tholomes's host is seen.

Evalach's men arm,

and he orders them to sally out on the foe.

He puts an old knight in charge of the city.

That no Man In thedir scholde Entren Ageín—
Were it Erl, knyht, baroun, Other sweyn,—
For non kende ne for non Entent,
But ȝif it be thorwgh myn Comandement.'
Evalach's horse, And thus thanne Owt gonne they pase
Owt Of that Cyte A ful wilde Rase,—
For so wilde Rasyng was neuere lyown
As they thanne Isswed Owt of that town,—
So that to-Fore Owt Of that town wente
led by Seraphe and him, Seraphe and the kyng presente,
The wheche the ferste bataille hadde,
rush on Tholomes's men And On Tholomes Men ful lowde thei gradde,
And vppon hem they gonnen so faste to Ride
For with hem was non Abide Abyde; [*sic*]
But with speris faste to-gederis they schoke,
That scheldes & hawberkis Al to-broke,
That they fillen down In the feld,
So wel they Gonne there hem beweld;
And Also here highe hors that here sadeles bere,
Down On the grownde weren throwe þere;
and rout them, So that thanne king Tholomes Men
The wers hadden, Er they wenten then.
For whanne they Comen Owt of þat Cite
Swich A gret And lusty Meyne,—
For they not wist that be the Fourthe del
Hadde not there ben, they supposed wel,—
(though they made sure of victory) Where-Offe Abascht wondir sore they were
Of that Rowte that isswede there,
And the surere they wende han be ful sekerly,
For twies discomfited him hadden they.
[leaf 2, col. 2] But there, At the Ferste Assemble,
Mochel peple lost this kyng Tholome:
as they had ridden all night, and taken no rest. Ful al the Nyht to-Fore I-Reden they hadde,
And Non Restä non Of hem Nadde,
Where[with] alle distempred they were,
And that was Sene vppon hem there.

And Eualach Men Alle Restë took,
For Alle Nyht they slepten, & not ne wook;
Wherfore On hem It was tho Sene,
For they weren bothe fers and kene.
Mani Merveilles wrowhten Eualache Men;
But As for On Man, he dyde sweche ten;
For was there neuere Man Of his Old Age
That half so ful was tho Of Corage.
And Also was Sire Seraphë,
That A worthi werrour hath Euerè be;
For he there bar him so wel that day,
That so Moche worschepe he bar Away,
That Of his lyve, In Alle his dayes,
So Mochel worschepe men Of him sayes;
And Also Aftir whanne he was ded,
Of him Men bothë spoken & Red.
But Mochel deseisse suffrede Tholomes Men,—
And ȝit, Aȝens Eualache On Man hadden thei ten,—
So that they Tornede here bak Anon,
And from hem ward faste gonne to gon;
Thanne Sewede faste Euelach the kyng,
And so dyde Seraphe In that Chasing;
And there they Sewed hem thanne so faste
Into A ful streit passage Atte laste,
Whiche was An hy Roche Of ston,
The moste perilows þat man Mihte bi gon:—
For the Roche In him self was so hy,
More than fowre bowschote trewely,
And Into the Ryht side it laste Evene ryht
Down to the water Of Orkauz, I the plyht;
And the lefte partie it Ran Evene west,
Into Babyloigne that Riuere wente ful prest.
And [by] Alle that Roche passage was non
But On, that ful streit was there-vppon,
Whiche was non largere In non wise
Thanne As ten Men, As I Cowde devise,

Evalach and

Seraphe fight wonderfully well.

Though Tholomes's men are 10 to 1 against Evalach's, they flee.

Evalach and Seraphe pursue them

to a narrow passage

by a rock

4-bowshots' high,

through which only 10 men could pass abreast.

There Afront myht passen therby,
So streyt was that passage trewly;—
And Into that passage the men Of Eualach
Sewed tholomes Men that Torned the bak;
Here so much blood is shed
And there was sched so mochel blood
That On bothe Sydes it Ran Into the flood,
And so Mochel blood vppon that Roche lay
that the rock is stained red, and is still called 'The Rock of Blood.'
That ȝit the Colour is sene Into this day,
And for slawhtre Of peple þere so manifold
'The Roche Of blood' Into this day is told;
For At that Entre they fowhten so sore
That men weren there slain Mani A score;
And As they mihte, they biden that stour
Til that hem Cam Ony more socour,
So that the grettere partie weren forth paste
Thorw gret distresse Atte laste;
So that Mochel peple was there slayn
Of bothe parties there In Certain.
And for that bataille þere so sore was Of distres,
"The blody Roche" Evere is cleped with-outen les.
Two miles beyond this rock do Evalach's men chase Tholomes's.
And beȝonde this Chas Chased thei were
Be-ȝonde that passage two milës there;
Onhorsed weren Manie Of tholomes Men tho,
And faste On Foote there gonne they to go,
And Eualache Men hem Sewede ful faste
On horsbak whiles that Chas wolde laste.
Thanne here Eyen vpe they Caste,
But then they meet Tholomes [leaf 2, bk, col. 1] with the rest of his force.
& sien there Tholome Comen Atte laste,
That Comeng was tho to the segeward.
And the battle begins anew.
Now he begynneth bataille strong & hard;
For he sente his Men there forth to-forn,
Weneng to him non of hem to han lorn,—
For he wende that Of Men so gret plente
With-Inne the Cite Of Orkauz hadden not be.
And whanne Tholome his mes-men he sawh so fle,
And Also Men vn-Armed with him hadde he,

Anon Comanded he In hye,
'The Armure Of the hurt men hastelye
Of hem to taken, and hem þer-with dyhte,
That they myhten ben Redy forto fyhte.'
Thanne this Tholomes ferst gan owt Ryde — He rides out,
Afore Al the pres At that Tyde,
And Axede his men that fled tho were, — and asks what happened.
'What Manere Of thing that thei sien there;'
And they him Answerid tho sone Anon,
And tolde him Al how it gan gon, — They tell him that Evalach attackt them,
'That In Orkauz they fownden Eualach king,
And there with him A gret gadering,'
"That So Manie werrours we wenden not han be
In Al his lond, Sire kyng, Certeinle;
And there, At A ryht streit passage,
On thi men dide he mochel Damage, — and slew many of them,
For so Manie men ther ben ded
That no man kan nombre In þat sted."
"What, how goth this?" thanne quod Tholome,
"Is Eualach isswed owt Of that Cite?"
"Ze sire," quod they, "—be Owre lewte,
And that Ryht sone scholen ze se,— — and that he 'll soon see Evalach
Prekyng vppon his destrer,
And with him Al his power; — [1 ? Al: see p. 120, note 2]
As[1] so faste As he may hye, — pursuing the rest.
Here he foleweth vs faste bye."
And whanne Tholome herde Al this,
Fol sore Abaisched he was I-wys,
And his Meyne Comanded to stondyn stille, — Tholomes rallies his men,
For to herkenen what was tho his wille,—
He preyde hem holy Alle in this degre — prays them not to flee
'That Neuere non Of hem ne scholden fle,
What Aventure that henge Ouer here hed,
Tyl that to-Forn hem they sien him ded.' — till they see him dead.
"Sire," quod they, "thanne were late to fle,
And thow to-forn vs slayn there be."

"Lordynges," quod Tholome, "I schal this day
He will help them, 3ow helpen & Socoure what that I May;
Not-withstonding myn hy parage,
And þerto two & thrytty winter of age,
3it stormes and batailles haue I seen
As Manye As somme that here now been;
let them be of good heart. And therfore, As that 3e loven 3oure bodily honour,
So beth Of goode herte now In this stoure."
Evalach, And whanne Eualach this gan to beholde,
He him bethowhte In Manifolde
seeing that Tholomes's men hold back, What was the Cawse Of the Restreyneng
Of the Meyne of Tholomes the kyng.
Thanne thowhte he As A wis werrour
That Abyden hadde Mani An hard stour,
'That Sum gret Strengthe Of peple þere was
A3ens him Comeng Into that plas.'
tells his barons that Tholomes is near, That king Eualach his barons dide Calle,
And hem tolde what Aventures myht befalle,
'And how that kyng Tholomes was there ny,
With Ryht a strong Meyne þere faste by.'
and they march up to him. So thanne hol to gederis thanne wente they tho,
Tyl that they ny Tholomes Ost were Comen to:
Into tweyne bowe-drawhtes lengthe,
[leaf 2, bk, col. 2] So Fer Assembled Eualach & Al his strengthe.
Evalach divides his force into 4 battalions, under And thanne there Eualach devised Anon
His Meyne Into fowre batailles to be don,
Of the wheche the ferste bataille be-took he
1. Seraphe, To that ful worthy werrour Sire Seraphe,
That So worthily hadde him ferst born,
Lyk As I haue 3ow rehersed here-beforn.
2. under the Steward, And his Steward, that An hardy man was,
The seconde bataille hadde In that plas;
And to Anothir Old worthi werrour
þ^e thridde bataille he betook In that strowr,
3. Archymedes, (his nephew) Hos Name was Cleped Archymedes,
As I 3ow here telle with-Owten les;

And him Self the Fourthe bataille hadde, — 4. Evalach himself.
That In theke tyme so wel koundeed & ladde.
And whanne thus his batailles diuysed weren Alle,
An Old knyht to him thanne gan he Calle, — 436 Evalach then puts an old knight, Jeconias,
That was bothe ful trewe & hardy,
That Ieconyas was Cleped trewly;
And to him thanne for riht gret trost
The passage he be-tok, As nedis he most, — 440 in charge of the passage by the Rock of Blood, to
In keping it to deliuere to On Man,
So moche Of werre wel Cowde he than,
That non Of Tholomes men þere paste, — stop Tholomes's men from attacking Orcauz.
Ne non Other, for non haste. — 444
And Also there Charged him he
That he scholde taken kepe to that Cite,
"For there-Inne I lefte but fewe Meyne
It forto kepen, As I telle the,— — 448
Not passeng Of Men Six score
Be þe grete hundred, lasse ne more,—
And An Old knyht here wardein to be,
Sire Iekonyas, As I telle it the; — 452
And therfore that non passe be thin hond,
That Cyte to don Schame Oþer schond."
That Iekonyas tho forth him wente,
His lordis Comaundement to don presente. — 456
And whanne Tholome Al this beheld, — Tholomes forms his men into 8 battalions,
That Eualach Enbatailled him In the feeld,
Thanne Anon he Ordeyned viij batailles
Of his Meyne with-Owten Failles, — 460
Of the wheche tweyn þe ferst Ordeyned were — 2 to attack Evalach's Steward,
Vppon the steward to Assemblen there;
And the Secund bataille devised he
Vppon Eualachs Nevev forto be,— — 464 2 to attack Archymedes,
The wheche hyht Archemedes
A worthy Man In stour & pres,
For the thridde bataille hadde he In honde
Of Eualach, As I vndirstonde;— — 468

1 (under himself) to attack Evalach,

And I my self In the vijthe[1] bataille wil be
Vppon Eualach that Is so fre;

1 to attack Seraphe, and

And the Rereward schal be the viijthe bataille,
Vppon Seraphe with-Owten Faille,
That worthy Conqweror Evere he was,
Therfore he dred him In that plas.

2 to form a Reserve.

And 3it kepte Tholome to his Availles,
In his Refrescheng, twey batailles,
That vppon Eualach Scholden Come
Aftyr that the gret storm were done.

The armies engage,

And so to-gedere Faste they Ronne,
And this storm tho they be-gonne,

two of Tholomes's against each of Evalach's;

Vppon Ech of Eualache, bataylles two,
And thus to-gedere they gonnen go.
Thanne sawgh Tholomes In that plase
That more Meyne Of his ther was
That In that feld gan there gon,

10 men (that is, 3 & one-tenth) of [leaf 3, col. 1] Tholomes's to Evalach's 1,

Ten Men of his A3ens Eualache On.
Thus bothe batailles devised weren there
In Maner As I 3ow haue Reherced Ere,
Bothe On the ton Syde An vppon the tothir,
So that vnder hem bothe was there fair fothir;

Evalach having 10,300 in each of his 4 battalions (= 41,200),

[2]So that Eualach hadde in eche bataille, I wene,
Ten thowsend and thre hundred men bedene,
What On hors and Ek On Foote,
So Manye he hadde I wel woote;

[1] The 5th, this should be; and 'viijthe' in l. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battalions for the Reserve. The French text does it better. "Et si dist ke les .ij. premieres assambleroient a la battaille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les .ij. comanda, ke eles assaimblaissent au neueu eualach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a eualach; et le witisme bataille feroit l'ariere garde, si uenroit sour eus quant il aroient grant pieche souffiert l'estour."

[2]—[2] Si eut bien en chascune des batailles eualach .ij. mil et iij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, ou plus.

And In Eche Of Tholomes batailles were
Sixtene thowsend, As it Reherseth here;[2]
And 3it Manie Of his Men weren lost to-Fore
At theke streite passage, As I tolde 3ow Ore.
Now Eualach his knyhtes Calleth,
Of what manere Aventure that him befallith;
He Clepeth forth lord, dwk, Erl, and bachelere,
And Al his peple that was there:
"Lo, sires!" he seide, "worthi men 3e be,
And Mochel han knowen Of Chyvalre;
3onder Tholome hath Ten A3ens Oure On,
And [3it] hopen we Ryht wel to don,
& therfore Of good Comfort let vs now be;
And thenketh what wrong he doth 3ow & me;
Into My lond to Entren with-Owten leve,
Me thinketh he doth me gret Repreve;
Therfore, And 3e ben goode men this day,
Ful wel his Mede Qwyten me[1] May,
And the victorie Of the bataille this day to have,
And therto More worschepe thanne we conne krave;
& þerto the Egipcien neuere schal 3ow Abyde
In bataylle, neþer In feld, At non Tyde.
And this I preie 3ow Enterly,
That 3e wolden strong & Myhtly
Tweyne the ferste schowres Oþer thre;[3]
And be that tyme here haste schal past be,
And thanne fresch scholen 3e be to fyht
Whanne they han lost Al here Myht,
And thus discomfite hem Schole we
In this Manere, As 3e mown Se.
Now behold what worschepe it were
Hem to discomfite In this Manere!

and Tholomes 16,000 in each of his 8 (= 128,000).

Evalach encourages his knights:

'Tho' Tholomes has ten against our one, yet

as he has wronged us,

be good men, and we shall beat him.

[1 ? we]

The Egyptians can't stand against you.

Bear their first 3 attacks; then they'll tire,

and we shall discomfit them.

[3] Ie vous pri et requier que vous souffres moult au commenchement; et si vous les poes souffrir .ij. caus ou trois, bien sachies vraiement ke ia si tost ne lor courres sus, com vous les verres d'autre maniere ke il n'aront este au commenchier.—A.

And beholdeth now, As ȝe Mown se,
What Meyne that he hath more thanne we.
I not what I schal sein More trewelye;
ȝe knowen bothe worschepe & velonye;
And therfore I Conceille ȝow Echon,
Fear not death or imprisonment!' That for drede Of deth nothing ȝe don,
Nethir for presonement In no weye,
That ȝow Myht Torne to velonye,
Ne that Aftir be vs Oure Children reproved be,
Whanne Owt Of this world passed ben we."
And whanne that he thus hadde told his tale,
Two of Tholomes's battalions draw near. He Sawgh twey batailles comen In A vale,
That weren Redy to the Assemblyng.
Seraphe and Anon Seraphe was ware Of þat thing,
And Aȝens hem faste gan he to Ryde
As[1] so faste As the hors Myht gon þat tyde;
And Owt he sprang As fyr Offe brond,
With a boystous Tool In his hond,
Tyl that Aproched they weren so Ner
his men As the Mowntaunce Of A bowedrawht þer.
To-gederis Faste tho they Ronne,
attack them. And there they newe game be-gonne;
Eche, Other down there threw wel faste,
An Many On bothe sides to therthe were caste.
King Evalach fears for his And Eualach kyng be-held Al this,
That In the Rere-warde was I-wis,
[leaf 3, col. 2] And hadde ful gret Rowthe & pyte
brother-in-law's safety, That for him his brother distroied schold be,
Other be slayn, Other taken presoner;
Ful moche Sorwe In herte hadde he ther,
And with his herte he sighed wel sore,
And with his Eyen wepte he thore;
Thanne his helm vp he Caste tho,
& bothe scheld & spere gan from him do,
And down he Enclynede Of his destrere,
& In this Maner seide As ȝe mown here:

[1] ? Al. See note 2, p. 120; and l. 385, p. 129.

"Alas, that I so Cursed A kaytyf,
That for me my brop*er* scholde lesen his lyf!
Alas, how schold it I qwyten to the,
Thowh my lyf thy gwerdon scholde be!
For this kendenesse that þ*o*u dost for Me,
I ne hadde neue*r*e good to qwite*n* it to the;
Therfore it is seid ful trewelye
That In trewe herte was neue*r*e trecherye.
Now mote the kepe*n*, Seraphe, Every-where,
That Lord that I the Signe bere Of here!
And 3if he be verray god, As they telle*n* me,
Into his Governaunce holich I betake the,
Thy body from pe*r*yl & schame to kepen
In Alle places where-so 3e ben,
And þ*a*t to þ^e^ heyest worschepe 3ow bringe,
That Evere hadde Man On Erthe levynge."

and curses himself for endangering Seraphe's life.

He commits Seraphe to the God of the Christians,

to keep his body from peril,

and bring him to high honour.

Now beholde here and se
How ful Of Mercy & Of pyte
That is the blisful king of hevene,
How sone he herde the Synful stevene!
Lo! for that so hertely he made his preiere,
How sone that the goode lord gan him here,
And graun*t*id him Al his hol Entent;
The wheche was þ*e*re Anon sene verement;
For Aftir tyme that Eualach hadde thus preid,—
As that to-Fore 3e han herd me Seid,—
Aftirward, dureng that bataille,
Alle Mane*r* Of me*n* that him gonne Asaille,
To grownde wente*n* thei Everichon,
And his Enemyes Of him hadde power non,
Ne non dedly wownde þ*a*t day Cam him to,
For Owht þ*a*t his Enemyes Cowden do;
For that day gat he So mochel worldly hono*ur*,
That Alle þ*a*t him beheld In that stour
Sien neue*r*e swich Anothir worldly man
To smyten the strokes that he smot than,

See how full of mercy that King of Heaven is!

For, after Evalach's prayer to him,

he enables Seraphe to ground all his foes,

and take no deadly wound,

so that men say Seraphe has saved Evalach and his land.

So that they seide Al In fere,
'That Eualach were scomfyt ȝif he ne were,
And bothe his worschepe & his lond
That day hadde be Reft Owt Of his hond.'

But Go we now to the Ryhte weye,

Hear how Seraphe fights.

And herkene how Seraphës gan to pleye:
Whanne the tweye batailles On him were set,

The two battalions think they'll take him:

They wenden han put him to gret thret,
For so many speris broken there was,
That It semed to Alle þ° in theke plas

they break a forest of spears about it,

That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder;
And whanne here speris thus to-broken were,

then pull out their swords, knives, and axes,

Here swerdis they pulden Owt Al in fere,
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.

go against Seraphe,

And thus Aȝens Seraphe gonne they to go,
There forto preven here Maistrye

[leaf 3, bk, col. 1]

Vp-On Seraphe with-Owten lye;

and make such slaughter

That so gret Occision Of Men there was
Ifeld to Grounde Annon In that plas
With the hydous wepenis that weren there,
For so wondirful strokes were neuer sein Ere,
What vppon helmes, & vppon scheldes,

that the bodies look like a mountain of men, horses, and arms.

And vppon hawberkes that flowen into feldes,
So that it semed there A gret Mownteyn
Of hors & Men that there weren Slayn,
And Of here wepenis that lyen hem by;
So wonderful sihte it was tho trewly

God alone can describe the sight.

That no tonge ne Myhte it thanne telle,
But Only he that Alle thing gan[1] spelle,
Of whom that Cometh Alle Connenge
From begynneng Into the Endenge.

[1 ? can]

And now scholen ȝe heren More In Eche degre
How that Aftir it fyl Of this Semble:

Ful wondirfulli wel diden Seraphes Men — Seraphe's men fought wonderfully well,
Whanne Into-that Semble they entred then;
But Of the prowesse and the worthi dede,
Of the hardynesse And Of the Manhede
That Seraphe dide with his Owne hond, — but he wrought
It is ful hard to Ony man forto vndirstond;
And Of the Merveilles that be him wrowht was, — such marvels as man never saw.
Weren neuere Of Man Sein In non plas;
For A gret Ax took he betwenen both his honde, — He had a big axe,
Where-with he wrowghte ful Mochel schonde,
Whiche that was trenchaunt Scharpe & Merveillous,
Riht A merveillous tool & an hidous, — a hideous tool,
And therto him self was A large Man, — and he was a big man,
With grete thyes, As I discryven kan,
And in the Scholdres bothe strong & large, — with strong shoulders,
Where-vppon he scholde beren his targe,
With grete stepe[1] Eyen In his hed Also,
And strongliche boned he was therto, — and bones.
With smale handes And fyngres longe,
And therto gret strengthe Euere Amonge;
So that A merveillous siht it was to se
Him thus On horsbak, As thinketh Me,
And A good hors that him bar, — He rode a good horse; and when he charged into his foes,
Whanne Into that semble he prekid thar,
So that he Ferde lik A man ful Of prowesse
Whanne that his scheld he threw down in that presse,
And his hors bridel he fastened Ful wel,
And gan to sterin him with his Ax Of Stel,
So that theke day ne Failled he nowht — he felled all that stood in his way,
That Allë tho to Grownde he browht
That to-forn him stoden In his weye,
Wherfore Of him they hadden gret Eye;
Somme, the hed from the body he smot; — smiting off heads and arms,
Somme, the Armes; somme þe scholdres, foot-hot;

[1] There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

cleaving men in twain,

And somme the legges, And somme þe body On sondir,
And somme he so Claf As Strok Of thondir;
And Manie hors Slowgh he ded In the feld,

slaying knights and foot-men,

And be him Many knyht dèd vndir his scheld,
And Many A footman he slowh that stownde,
And Manie Of here hors he browhte to Grownde,
That so Manie Merveilles wrowhte he that day

so that yet his Manhood is talkt of.

That Into this tyme ȝit of him speken we May;
Of his Manhod & his Chevalrye
It were I-nowgh An herowde to discrye,[1]

Yet he (Seraphe) knew not

But To him self It was vnknowenge
Of his Owne Merveillous werkynge,
For he supposed not withInne him selve
That he hadde the Myht Of ten Men Oþer twelve;

of the prowess that he did,

For þe prowesse that he dyde, ne knew he nowht.
Lo what for him he wrowht that him bowht!

[leaf 3, bk, col. 2] or that it came from Evalach's prayer.

And he thowht ful litel that be Eualache preyer
Was tho prowesse that he hadde there,
The wheche was A man bothe Ioyful & Glad,

Evalach and his knights rejoice at Seraphe's deeds.

And Alle his knyhtes thanne beholden he bad
The prowesse Of this Seraphë,
And Of the Merveilles that did he,
And of the world he was the worthiest knyht
As that day tho semede be his fyht;
For Tholomes Men he made to fle,
And of hem Slowgh ful gret plente.

But Tholomes

And whanne Tholomes beheld this Cas,
And how þat his Men losten here plas,
Thanne gret sorwe & shame he hadde;

sends up his 2nd pair of battalions.

Anon the secund bataille he gon forth badde.[2]
And whanne Seraphes Sawgh hem Comen Ny,
With hem he thowhte to Meten Sadly;

Seraphe bids his men await the attack.

Anon he seide to his knyhtës bolde,
'That stedfaste to-Gederis scholde they hem holde;

[1] MS driscrye, *or* dristrye, *for* 'descrye,' describe.
[2] Si lor envoia les autres .ij. batailles.—A.

And that A good stert they scholden Abyde,
And leten hem Come vppon hem Ride.'
So that they Comen In gret haste A-down
Abowtes Seraphes Men In-virown,
And On hem broken they here lawnces faste,
And ȝit remeved not Seraphes Men til At þe laste;
And here scheldes they leiden faste vppon,
And ȝit stooden they stille As Ony ston,
And rested hem stille In that place
Til they Sien the tyme whanne nede was;
And thanne Atte the laste they torned Again,
So that Many A man was there slayn,
Where-Offen was gret [1]breth Of hors men,
But scars On Of Seraphes Aȝens of Tholomes ten,
The wheche that discomfited were,
And In that feeld lyen still there.
But Atte laste þe two fresch batailles
Seraphes Men ful sore Asaylles,
And strokes On hem leide ful sore,
So that they myht Suffren no More,
But torned here bak And gonnen to fle,
And forsoken the grownd of Seraphë.
And whanne Seraphe gan this beholde,
Seraphe gan hem Ascrie Mani-folde;
ȝit Seraphe left not for than,
But Torned Aȝen As A worthi Man,
And his Ax in his hondys he bar,
And Manie Of hem þer-with slowghe thar;
He to-Clef bothe habiriown & hawberk,
And Amonges hem Made A sory werk:
Here helmes he to-Clef A-two,
Here Scheldis he Alto-schatered Also,
Here hedis he Clef Into the teth,—
Thus hem he serveth that Aȝens him beth,—
So that non Man his dyntes Myhte Abyde
They weren so Merveillous At that tyde.

They stand firm as a stone,

then turn on their foes, and slay many.

[1 Pdeth]

But at last Seraphe's men give way and flee.

Seraphe

however turns on the enemy,

and splits their helms

and heads;

no man can abide his blows.

Also King Evalach's Steward

And whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þ^e feeld,
And how freschly they fowhten him Agein,
Where-Offen he was A-drad Certein—
For nón Er sawgh Eualache Steward
Ony Nede To gon to him ward,
And Seraphe to socouren In that plas—

rides up to

To him ward Rod he A ful gret pas.
"Now Certein," quod this Steward,
"With Seraphe it stond so hard

help Seraphe,

That Al the world him helpe ne may,
So mochel peple vppon him lay;
And ȝif I Ony lengere Abyde,
He nis but ded At this Tyde;"
And Anon with that word there
He prekede forth On his destrere,

and his men (the 2nd battalion, p. 130) follow him.

And Al his Meyne holyche with him;
There began Anon bataille ful Grym;
And to the tweyne batailles[1] Comen they Anon,
That vppon kyng Eualach scholde hauen gon.
And whanne they sy þ^e steward thus Comenge,

Tholomes's two battalions attack that of Evalach's Steward.

Aȝens hem tho batailles Comen prekynge
Lik As the tothere diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be,
"Now," quod Eualach, "God, for thy Myht,
So spede Seraphe that Gentyl knyht!"

The Steward bids his men keep close,

Thanne this Steward, to his lordis seid he,
"Lokeþ stedfastly that to-Gederis ȝe be;
For ȝif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke;
For I ne thenke neuere Er to blynne

as he hopes to break through to Tholomes, and slay him.

Til that I kyng Tholomes bataille be with-Inne;
And there I thenke him forto sle,
Ryht Among Al his Owne Meyne."

[1] one, p. 132, l. 1]

So wenten thei forth be that Ordenaunce
To knowen how that myht ben here Chaunce,
And fulfilden his Comaundement,
And Redin forth with riht good Entent.
But that schowr was As scharpe As A dart,
For there many Mo weren On Tholomes part
Thanne On the Stewardis Serly;
Therfore was that stour ful Stordy;
But ȝit Comen they neuere so faste vppon,
That the stewardis Men Aȝens hem gonne gon,
Til that to-gederis they weren Met
The lengthe of A Gleyve with-owten let;
but Euere the Steward let hem pase
Tyl that with CCC knyhtes Entred he wase—
And somwhat Mo Of his Meyne—
With-Inne Tholomes bataille Entred he,
That Fyve thowsend hadde he with him
Of noble knyhtes both stowt & Grym.
And whanne thus to-Gederis weren they Met,
Many A sterne st[r]ok there was Set
Be-twenen bothë partyes there,
So that Of Tholomes lost Manie þer were
As thowh they hadden falle In-to the se,
So mani Of Tholomes Men lost there be.
So that forth prekyd the steward In þat pres
Evene Ryht to Tholome; er wolde he not ses.
And Amonges his Men him smot he so,
That down to the erthe he gan to Go,
This kyng Tholome, both hors & Man,
Thus to therthe the steward smot him than;
And there he Trosted him forto han Slayn,
Where-Offen the Steward was ful fayn,
And At the Erthe tho stille him held,
And wend han slayn him vndir his scheld.
Thanne Cam þere On Of Tholomes knyhtes,
That Myhti & strong was In fyhtes,

The shock of the hosts is sharp, as Tholomes has most men;

but the Steward with 300 knights

breaks through the Egyptian line, 5000 strong,

right up to Tholomes,

hurls him to the ground, both horse and man,

and hopes to slay him.

But one of Tholomes's knights

And smot this Steward, there he lay
Vppon Tholome his lord In fay.
smites the Steward between his shoulders. [1 Fr. 'si com']
Betwene bothe scholdres be him thorwh smot,
As[1] he On Tholome lay tho foot-hot;
So þat Anon this steward Torned Agein,
This knight the Steward knocks on to Tholomes,
And so that knyht smot In Certein,
And vppon Tholome he made him to falle,
That Anon tho Creaunt he Gan to Calle;
And that Sawgh the stewardes Meyne,
And faste to him there gonne they fle,
This Tholome to han kept Oþer han Slayn;
This was here purpos thanne In Certayn.
whose men rush to rescue him.
And Tholomes Men that gonnen Aspie,
And to here lord they gonne faste hie,
Him forto deliueren from his Fon,
Also Faste As they Mihten gon.
King Evalach
And whanne king eualach this Melle gan beholde,
Ful sone his herte be-gan to Colde;
seeing the struggle, and the
And whanne that he Sawgh this Mellë
In thre diuers places thus thanne to be,
How that the peple Of Seraphee
With fourre bataylles fowghten hee,
And Of the Meyne Of his Stewarde
Steward's danger
That with tweyne batailles fowhten wel harde,
And Also for his Stewardis body,
He was ful of Sorwen Sekerly,
That Aȝens Tholomeres bataille
Whiche that he gan so sore to Asaille;
orders his nephew Archimedes (p. 130, l. 431) to go with him and succour his Steward's men, while he helps the Steward himself.
So Eualach Comanded his nevew tho
The stewardis Men Socour forto do,
"And I his Body now wele Socoure,
Oþer with him to deyen In that schowre."
Anon bothe these batailles gonnen Owt Glide
As Sparkles owt Of fyr doth Ony tyde,
And vppon here Enemyes they gonne to go,
Kyng Eualach and Archemedes Also;

Wheche Archemedes tho semble*n* be-gan
Forto Refreschen there the stewardis Men.
Thanne wolden þese batailles non longere Abyde,
But to here lord Tholome tho go*n*nen thei Glyde;
For thei flowen to him tho ful faste,
So Archymedes Men On hem gonne*n* thraste;
So fledde they to here lord for socour,
For the grete Angwich Of that stour.
And Eualach—that to Tholome was gone,
His Steward forto don socour sone,—
He saugh, & stood, & there beheld,
How, *with* as grete Mases As they myht weld,
On his Steward [they] leiden strokes Mani-folde,
That pite & Rowthe it was to be-holde,
With here Mases Coronaled with Stel,—
And Al this beheld Eualach ful wel,—
And Thre wowndes On his body were,
That Tholomes Foot-me*n* hadde ȝove*n* hem there;
For so with Arwes was he hyrt,
Wheche hyrt tho Mihte he not Astyrt.
And whanne Eualach[1] thus Saugh him be-stad,
And Amonges hem than*n*e forth So there lad,
And therto his Meyne So wownded were,
That Sore Agresyd was he there,
So that Ano*n* he gan forth to Ryde,
And Alle his knyhtes be his syde;
And Er that he to his Steward Myht wy*n*ne,
Fowl betrapped so was he hem *with*-Inne,
They him hadde taken As presonere,
And with hem forth gonne leden there.
And whanne that he Cam In-to the plase
There As his Steward so Taken wase,
His helm Of taken they hadde,
And to-forn Tholomes they him ladde,

On Archimedes's attack,
Tholomes's battalions give way,
and flee to their lord.
Evalach sees
his Steward beaten with maces
headed with steel,
and wounded
with arrows.
But before he can reach him, the
Steward is led off, as a prisoner,
to Tholomes

[1] The MS has *Tholome*.

[1 ? him] And to the Erthe there they hem[1] Caste.

Tholomes draws his sword to cut off the Steward's head,

And thanne Cam forth Tholome Atte laste;
Anon he drowgh his Sword So Feer,
The stewardis hed to han smeten Of ther;
For Erthly Man was non leveng In londe
That so moche he hated, ne wolde schonde.
And whanne that Tholomez scholde han smeten Of his [hed,
but, not having time, as Evalach comes up,
And he myht han had leyser In that sted,
He Sawgh kyng Eualach So faste Comenge
That he was let Of his purposinge;
And whanne he Sawh þat it myht not be so,
Thanne Otherwise he gan forto do,
thrusts the Steward through the body.
Vnder his hawberk In-lawnced he
Thorwgh the body, And that was pyte.
And whanne he hadde So I-do,
Anon to his hors tho gan he to go;
Tholomes then charges at Evalach;
And Aȝens kyng Eualach gan he Ryde,
And Eualach Aȝens him with gret pryde;
And so sore there to-gederis they Mette,
& There so sore strokes Ech On Other sette.
their shields and lances break;
That bothe here scheldes [flowe] Into þe feld,
And Ech Of hem bad Other ȝeld.
And whanne to-broken weren here lawnces,
Thanne Aftyr behappid many harde Chaunces;
and they fight on foot.
Thanne On foote gonne they Alyghte,
And there began A wondir strong Fyghte;
Their men fight fiercely too.
Thanne gonnen they there A scharp Schowr
That was Angwyschschows & ful Of dolowr,
So that Mochel peple was there ded,
Of Men And Ek hors In that sted.
And Evere kyng Eualach enforsed him faste
Evalach cannot break through to his Steward.
Thorwgh Tholomes pres Forto han paste
Into the place there that his Steward lay,
ȝif he myhte it Recovere that day;
But Euere they putten him of with gret strengthe
That Entren he ne Myhte In brede ne lengthe,

Tyl bothe batailles weren discomfit that tyde,
That Ferst Archemedes [aȝens][1] gan to Ryde.
And whanne this Bataille discomfit was
Thorwgh Eualache Meyne In that plas,
And flowen to here lord Tholome,
And After Of Eualache Meyne gret plente,
& whanne that Tholome Sawgh thus his Ost
Ouer-throwen & Slayn with gret bost,
And Eualache Men After hem purswen tho,—
Ful Mochel sorwe In his herte gan to go;
Thanne Tholomes his Men gan to Ascrye
With A lowd voys, And Ryht An hye,
" On Eualache Men torneth ȝe Aȝen,
And vppon him proveth that ȝe men ben!"
And So Torned they the hedes Of here hors
Thanne Aȝens here Enemyes with gret fors;
And they On foote schotten faste
Wit venymed Arwes whiles they wolde laste,
So that Manye hors there they Slowe,
And moche Othir peple In that Rowe;
Ful hard & strong was the Mellë,
& Mochel peple lost In Eche degre,
Of bothe partyes there Mani On
To the deth on bothe sides were they don,
But Only Of Eualache Meyne
There was persched gret plente.
Thanne whanne Tholome gan beholde
That he hadde the bettere be manifolde,
Anon A Massage tho he Owt sente
To him that the viijthe bataille kepte presente,
'That In non wise Asemblen Scholde he,
Tyl that Comaundement he hadde Of Me,'
Thus to him he sente Anon ful Ryf,
Non Other wyse to don, In peyne Of his [l]if.

Tholomes, seeing his men routed by Archimedes,
and others by Evalach,
shouts to them
to turn on Evalach's men.
They do so,
shoot poisond arrows,
and slay many of Evalach's men.
Tholomes is thus winning,
and sends orders to his Reserve not
to attack till he bids it.

[1] See p. 143, l. 849-851. French, 'Tant ke les .ij. batailles a qui archimades auoit assamble, furent desconfites.'—A.

CHAPTER XIV.

SERAPHE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe; the valour of him and his men (p. 147); his deeds with his axe (p. 147-8); how he did not tire, and all fled from him (p. 148); so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for Manarcus to fight Seraphe (p. 149); Manarcus comes with 55,000 men, and routs Seraphe's 20,000 (p. 150); Seraphe weeps; cannot rally his men (p. 150); but he and eleven knights still fight on, and he kills Manarcus, whose men make a great cry (p. 151); Seraphe kills on, but Manarcus's men kill seven of Seraphe's eleven knights and his horse (p. 152); and then the other four knights (p. 152); Seraphe kills a knight who throws spears (p. 153); takes his horse, and kills away (p. 153-4); Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him; but he mounts again, and tries to get to Evalach's cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). Evalach is taken prisoner, beaten (p. 158), and carried to a wood; he looks on his shield and the cross on it; sees Christ crucified (p. 159), and prays to God (p. 160); a White Knight with a cross on his shield comes out of the forest (p. 160); Seraphe fights on, he sees Evalach's standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161); charges at him, and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 162); Tholomes surrenders to Evalach; Jekonias takes him to Orkauz; and Evalach takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163); Seraphe's danger; the White Knight kills two of his opponents (p. 164); Seraphe swoons; Evalach and the White Knight help him (p. 165); Evalach unhorses a knight, and gives the horse to Seraphe; Seraphe mounts, and is as fresh as ever; the White Knight gives him an axe from God (p. 164); Evalach, on Tholomes's horse, re-assembles his men and makes two divisions of them; they renew the fight (p. 167); Tholomes's men are in distress for their master (p. 168); they are slain, maimd, and taken. How well Evalach, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169); but it is, and Evalach's men pursue and slay them (p. 170); Narbus, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Speken Of Seraphë,
Of his worthinesse, & Of his Meyne
That ȝit with fowre batailles don fyhte,
And kepen here Owne As men Of Myhte;
For As it is put Into Memorye
For On Of the most wondir Storye
That Euere was Rad In Ony book,
Owther In Storye, As Men Cowden look,
For so lytel A peple & so vigerous
Aȝens so Manye & so therto dispetous;
For ther myhte neuere Man hem with-stonde
Whiles they hadden Ony wepone On honde,
So that Seraphes Men On horse & Foote
Heelden Tholomes Men wondir hote.
But that storm ne dured neuer han Myhte,
Ne hadde ben thorgwh Seraphes Fyhte;
For So mochel prowesse was neuere In Man—
As for the Meyne that he hadde than—
As was In him Seyn that day there,
For so they seiden that At þe stowr were.
For so worthy A knyht In non plase
Neuere to-forn there sein wase;
For his plase wolde he not forgo,
That he and his Feleschepe hadde taken hem to;
Alle Made he here bakkes forto bende,
And Of here lyves browht hem to Ende
That In his weye Gonnen forto stonde.
With his Ax he wrowhte hem Mochel schonde;
For here hedes he smot Of Faste,
Here scheldis & hawberkes Alto-braste,
And leyd hem ded there In the feeld,
Many A knyht there vndir his Scheld;

Seraphe and his men hold their own against 4 Egyptian battalions.

So few never could have withstood so many,

but for Seraphe's prowess:

he made all his foes bend their backs,

smote off their heads,

Helmes, hawberkes, & ventaylles Also,
Alle to the Grownde he dyde hem go;
legs, and arms, Legges & Armes Of smot he there,
And thus mochel peple slowgh In diuers Manere,
and bathed his axe in blood to the hilt. That his Ax he bathede In Mennes blood
From the point to the hylt, there As he stood;
And Al this Of him Suffred this Meyne
þat Aȝens him fowhten, & weren with Tholome.
For þat day ne myhten they distroyen his powere
For non thing that they Cowden don there;
But Al that day heeld him In On degre;
And yet he never grew weary, And not wery[er] thanne Semed he
Thanne he was whanne he gan ferst to fyht,
Nether no More he lakked his Myhte,—
Of wheche him self vndirstonding he took,
As tellith the storye Of this book;—
[leaf 5, col. 1] [For] wery Of his Armure was he not thore,
[N]o more thanne he was In the Morneng before,
[A]nd As fresch he was Evere Forto fyhte
As In the Morwneng he was, I the plyhte,
And As vigerows he was Onne forto se
As thowgh non thing to-forn him hadde be.
though his men did, And there As his Men ful wery they were,
& Al forfowghten In that place there,
He hem Comforted with Al his Myht,
And Of Al that stowr he ne took but lyht,
And hem Reqwered ful vegerously
That be him they scholden Abyden by,
For As mochel grace In him was Alone
As In Alle here bodyes Every-Chone;
For, ne hadde Only the myht Of him ne be,
Clene hadde ben lost Al his Meyne;
For Elles myhten they neuere han kept þat plase,
For the Multitude Of [tho] that Aȝens hem wase;
so that all Tholomes's host fled from him. But from Seraphe they fledden Euerichon—
Alle Tholomes Meyne be On And be On,—

And thus dured Seraphe Al that day
Til it was past fer noon tho In fay.
Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
"Sire, A wondirful knyht Is now there,
That Al this day hath kept the Iornë
Aȝens thy fowre batailles, Sire Tholome;
And ȝit discomfit Neuere they been
In non thing that we Conne seen,
And Euere Aȝens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, ȝif I Scholde Say,
Thanne I Cowde Certeinly Rekene *par*fay;
And, Sire Tholome, As I the now seye,
They ne doren not Comen In Seraphës weye."
Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous knyht that it scholde be
That so Mochel hadde Of powste:
"Go Faste now," *quod* thanne Tholome,
"To Manarcus, My brothir so fre,
And Seye that I sent him gretyng,
Him Forto hyen Ouer Alle thing
With Al the bataille that is *with* him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowesse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccioun As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting."
And whanne Manarcus here-Offen herde telle,
That *with* that worth knyht he scholde Melle,

72 Tholomes is told how Seraphe stands against four battalions,

76

80 though they outnumber his men, two to one.

84

88

Tholomes sends to his brother Manarcus

92

96 to attack Seraphe.

100

Manarcus

104

[I]n herte he was bothe glad & blithe,
And Tholome thanked ful *Mani A sithe.*
That tyme Anon was *Manarcus Redy,*
and his men And Alle his Meyne *that weren him by;* 108
And so *faste* they *Comen vppon,*
With dyvers wepenis *Manion,*
attack Seraphe's tired ones, And there *Maden they here Assembling*
[V]ppon Seraphe, *that* wery was *Of Fyhting.* 112
Now be-gan there *A myschefful stour*
That was Angwisschous And Ful Of dolowr;
For Seraphe, Scars there he hadde
Twenty thowsend[1] *Men* that he *with* him ladde, 116
And Manarcus browhte with him
40,000 fresh men (with 15,000 in reserve) Fowrty thowsend bothe Stowte & Grym,
And In his Rerewarde thowsendes fiftene
Of faire harneissed Men, wel piked & Clene; 120
against 20,000 weary ones. And Seraphes Meyne, So wery they were,
And so forfowhten toforetymes there,
That non lengere ne Myhten they fyhte,
Seraphe's men flee. But Torned here bakkës *þere* Anon Ryhte. 124
And whanne Seraphë that beheeld,
His Meyne As-scomfited In the feld,
Seraphe weeps at their flight, Ful tendirly thanne there wepte he tho,
And mochel Morneng & sorwe he Made *þerto*: 128
"Alas!" *quod* he, "what is now myn Aventure,
For nedis I most *Abyden* this schowre,
And my Meyne thus from Me go!
Now what Is best for me to do? 132
For non Other helpe here Nys Certein,
But be taken, O*þer* ded, vppon this pleyn!"
but then takes hold of his axe, And At that word his Ax he took In honde,
His Meyne to Rescrye, *ȝif* he myhte fonde; 136
But so Fer weren they I-fled than,
That *tornen Aȝen* wolde they for *non* Man;

[1] Car les gens seraphe n'estoient mie plus de .viij. mile. et li autre estoient plus de .xxx. mile. Car en la darraine bataille auoit bien .xv. mil homes et plus.—A.

And so fer wenten they Evene streyht Anon
To the passage Of the blody Roch Of ston.
And whanne Alle this beheld tho Seraphë
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevene knyhtes Certein.
And there As was the thykkest pres,
He with his knyhtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde;
In the Midde weye As he gan go,
To-Gederes they metten bothe two;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon;
There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Meyne It Syen Echon.
And Alle that Evere Cam in his weye,
Of hem spared he non tho Certeinlye,
But Other to the deth he wownded was,
Othere Elles dismembred In that plas;
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.
And whanne Manarcus men this beheld,—
That here Cheventein was slayn In the feld,
And Of here felawes ded Also,—
Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry
That Into Eualache Ost was herd Clerly,
There As he fawght with Tholome.
Ful wel Al this Cry tho herde he;
But yit ne knew tho not Seraphë
Whom he hadde slayn, ne what was he.
And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

and with 11 knights charges Manarcus's host.

Seraphe cleaves Manarcus to the shoulders,

and slays many of his men.

The rest set up a huge cry,

but Seraphe doesn't know whom he has killd.

And forth he prekede Into that pres,
And with him his knyhtes, & wolde not ses;
And there here grownd he made hem forsake,
And Manye Of hem Slowgh, and dyde moche wrake.

When Manarcus's men see that only 12 oppose them,

And whanne Manarcus bataille say
That but twelve Of hem weren parfay,
For ful sore thanne Aschamed they were
That they Of so fewe scholden han fere,

[leaf 5, back, col. 1]

And Anon vppon him Retorned Azen,
That bothe doel and gret pete it was to sen;

they set vigorously on Seraphe,

And ful vegorously On him they sette,
So that with stronge Strokes they Mette

and slay his horse and 7 of his 11 knights.

That his hors vndir him was Slayn,
And therto vij Of his knyhtes In Certayn.
Thanne weren there left but fowre & he,
Whiche was gret doel thanne forto se.

Seraphe fights on foot,

Now Is seraphe In the place On foote Alone,
But foure of his knyhtes, him self þe fy[ft]he persone.
And manye Merveilles there wrowht Seraphë,
As here-Aftyr Me heren tellen schole ze:
He slowgh down Ryht bothe hors & Men,
Helmes and hawberkis to-kraked he then;

and slays knights and bachelors.

Bothe knyhtes and bacheleris vppon A rowe,
In that Feld he gan hem down throwe;
Bothe palettes & scheldes he to-Craked Asondir,
That Among So moche Multitude it was gret wondir

He and his 4 knights make great heaps of corpses.

That he And his fowre knyhtes dyden there,
So that grete hepes Of dede Men there were,
Of dede hors and wepene that there lay,
So Mochel Moordre Of peple was that day.

And whanne his Fowre knyhtes this beheld,
That he was so Manful In the feld,
On they leyden, & Fowhten ful faste,

At last the 4 Knights are slain.

Til alle foure weren slayn Atte laste;
Thanne was there non Other boote
But that Nedys Seraphe besteren him Mote;

And whanne that his felawes he sawgh ded,
Thanne Cowde he non Other Red,
But vppon bothen his feet stood ther,
And beheld the hepes that Abowten him were;
Ek Also he loked ȝit ferthere Abowte,
And Al Abowtes him was A ful gret Rowte.
Anon his Ax the[n] took he On honde, Seraphe
Ryht forth Into the pres tho gan he fonde,
And to A knyht there gan he to glyde picks out a Knight who has
That Many speris hadde Cast In that tyde, cast many spears,
But ȝit Manie mo hadde he forto Caste;
But Seraphe him lette tho Atte laste;
Seraphe Anon there Mette him with his Ax,
But Neuere, Aftir that, ful litel he wax,
For the Ryht Arm he smot Of Clene
Thorwgh hawberk and haberiown, þer was it sene, cleaves him to the breast,
That down to the brest the strok tho wente,
And the Arm Into the Feel[de] þere fley presente;
His scheld from him Also smot he there;
As thowgh that the body Asondir were,
His herte Owt Of his body ther fyl, so that his heart falls out of his
And he In the Feeld ded there-tyl. body;
And whanne the Remnaunt beheldeu him tho,
That sweche Merveilles he gan to do,
Non Of hem ne was So hardy
To Entren his place, ne Comen him Ny;
And that ded mannes hors he took Anon,
And lyhtly Into the sadel he gan to gon, then jumps on his horse,
As thowgh him hadde Eylyd non thing,
Ne non point Of Al his Armeng.
And whanne On hors that he was set,
Thanne hadde he gret lust to Fyhten bet,
And there his body putte In bawndoun,
To the tothere peple ful mochel distroccioun;
And forth Into the pres he wente; charges anew into the throng,
There Nas non that he myhte hente,

slays right and left,

That here Armes from the body he smot tho,
Here hedës Offe, here lemes Also;
Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,

[leaf 5, back, col. 2]

So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye,
Where As was the streyte passage;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save.
And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant presoners take,
Thanne Amonges hem was moche wrake.

and drives his foes to the narrow passage by the Rock of Blood, where they are all taken prisoners.

But others of Manarcus's men turn on Seraphe,

And whanne they Seyen Al this fare,
That Eualach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing ne wolden they ses
Tyl that to Seraphe the Comen Agayn,

kill his horse,

And vndir him his hors has[1] Slayn;

[1 ?han]

& Er that he Myht Relevyn Ayen tho,

and trample over him till he is nigh dead.

Two hundred hors Ouer him gonne go,
Ouer his Body there In that plase,
So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng;
And thanne wenden they he hadde be ded,
For whom they Moornede In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht,
That they ne hadde taken him presonere
3if that his lif Myht have be saved there.

But Seraphe awakes from his swoon,

Alle this while lay Seraphe In Swowneng
Whiles these knyhtes weren thus In talkyng;
And whanne Of his Swowneng tho he Awook,

springs into a saddle,

Anon there Into A Sadel he Schook;

His Ax Anon On honde took he,
Swich merveilles werkyng þat wondir was to se.
He Mette A knyht Anon hastely there,
Of whom he ne hadde but lytel fere;
With his Ax he Rewardid him tho,
That his left Arm Into the feld gan go.
Thanne Anothir there him Mette Redily,
And Seraphe to him was ful hasty,
& there so him hitte vppon the hed
That his body he toclaf In that sted,
Evene to his Sadelis Arsown,
That he In the Feld fyl ded Adown.
Thanne theke hors be the bridel he took,
And his ferst hors tho he forsook;
His Foot In the sterope Anon he sette,
& sprang Into þe sadel, & not ne lette;
3it, As forbrosed As he was,
He prekyd forth Into that plas.
And whanne tho knyhtes behelden, Echone
That beforn tymes for him Made Mone,
That he was On horsbak Ageyn,
Thanne Amonges hem gonnen they seyn,
And Ech Of hem to Othir gan Schewe
That wondirful Merveille On A rowe,
For they wenden tho In Certein
Owt Of that place neuere to recouëren Agein.
Anon forth he gan him dresse
To the grettest maister of þat presse;
And with his Ax to him he Ran;
Vppon the helm he smot him than
That he fyl down there In the plas,
So Of that strok Astoned he was.
Thanne Arwes to him gonne they schete,
And Manye Speris that weren grete,
So that with An Arwe they him tho smot,
That Evene thorw the Scholdere it bot,

chops off one knight's arm,

cleaves another knight to his saddle-bow,

takes this knight's horse,

and charges again his foes,

who wonder that he has recoverd.

Seraphe kills the strongest man opposd to him.

He is wounded by an arrow,

That the schaft thorwgh him gan go
Ful halfendel the Schaft & Mo.
[leaf 6, col. 1] And whanne he Felte þat so hurt he was,
Ful [vr]sably he Rod Into that plas,
And him Sterede As he ferst began;
But he was hurt Of Mani A man;
and with spears,' Bothe with Arwes and with Speris
They diden hym ful many gret deris,
And to the Erthe there down him threwe,
And his hors vndir him they Slewe.
And whanne that he Sawgh he myht not Abide,
Vp In that pres he Recouerid that Tyde,
but not mortally. And Felte that he hadde non dedly wounde;
So he starts up, Anon vp he Stirte In that Stownde,
And Anothir hors he sawh where stood;
mounts another horse, and rides off towards king Evalach, There Anon vp into the Sadel he ȝood,—
Wheche hors was bothe Fre and kende,—
Evene streyht toward Eualache þe wey gan wende,
That him Ofte he bemente ful sore,
In his herte neuere Man leveng More,
That so lefte he Neuere with-Owten les
Til that he Cam Into the grettest pres,
Eualaches Signe there Forto have sein;
but his foes bar his way. But Aftyr him they gonnen preken Certein,
And him forbarred they the weye there
That he Eualach Mihte not Comen Nere.
Seraphe's men rush towards him; And that Sien tho the Men of Seraphë;
Anon towarde him they gonne faste fle;
Towardis Tholomes Ost gonne they gon,
And there Merveilles they wrowhten Anon;
And so hardelich they fowhten, & so sure,
there's a fierce fight; many are slain, That On bothe sides was gret discomfiture
Bothe Of Tholomes Men & Eualachs þe kyng;
Many weren there dede, bothe Old & ȝing,
and Evalach is lost. But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost;—

For Tholome kepte him Owt Of that rowte
More thanne tweyne boweschotes *with*-Owte.
And whanne Seraphe there-Offen herde,
Into that gret pres tho forth he Ferde,
And there Sawgh he where Eualach lay,
And his swerd On honde drawe*n* parfay;
For his hors vndir him was there ded,
Whiche was to Eualach A sorweful Red.
And Sixty knyhtes hym gonne Reskewe,
There Aȝenst :v. hundrid they fowhte*n* Al newe,
So that they kyng Eualach Rescwed Agein
With here grete Escryes tho In Certein;
And On horsbak sone was he Set;
Thanne there Anon *with* his Enemyes he Met.
And whanne they that him to-fore*n* took,
On him behelden, & Conne*n* to look,
Thanne On Eualach they sormownted Aȝene
Ful Irowsleche there Alle be-dene;
And Eualach[1] his Ax there took On honde,
And dep*a*rted *with* hem þat Abowtes him gon stonde,
So that anon there he was betrapped
Amonges two thowsend, As it tho happed,
That so the Syht Of him his Meyne lost there,
And ne kowde not wete*n* In what place ne where.
And whanne Seraphe Saw he myht him [not] finde,[2]
Al his Meyne he lefte him there behinde,
There prekyng forth Into that pres
That for non Of hem wolde he not Ses,
For ded Rathere wolde he han be
Thanne owt of that bataille forto Fle;
Tyl king Eualach hadde he Fownde,
He nolde neuere parten from that Grownde;

Seraphe rides
to rescue Evalach
whose horse has been killd.
60 to 500 they are.
But they rescue Evalach,
and remount him.
Evalach fights,
[leaf 6, col. 2] but gets surrounded by 2000 of his foes.
When Seraphe cannot find Evalach,
he turns on Tholomes's men,

[1] The French makes Seraphe do this: "Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prent la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourclos."—A.

[2] et quant il vit que il ne le troueroit.—A.

For him to lesen In that Manére tho
He ne wolde, And Othirwise Myht it go;
but they are so strong and dense — But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neghen not he ne Myhte,
Nethir Of him to hauen non Syhte,
For the Melle & the peple there was so strong,
That Enduren Seraphe ne myht not long.
that he cannot break through them. — And thus As Seraphe was Evere Abowte
To han broken the scheltrom Of that Rowte,
And Euere they him withstoden than,
3it Neueretheles Slowgh Seraphe Mani A man;
On the other side of them is Evalach, — But Eualach was vppon the tothir Syde
Betrapped ful sore In that Tyde,
run through the body with 3 swords, — For hvrt he was thorw his body
With thre Gleyvës Sekerly;
and taken prisoner by Tholomes, — And him presoner hadde taken Tholome,
And be the brydel forth him ladde he;—
3it what with strif, & what with Othir,
Euere Eualachs men fowghten A gret fothir;—
So that At the laste this Tholome,
With xv knyhtes Of his Meyne,
So Ferden they with kyng Eualach
bruisd, — That they tobrosed him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem ne Mowghte;
And so Eualach tho forth they ladde
As that kyng Tholome hem badde,
beaten, — That so was he forbrosed and forbete
That Of his lif he nowht ne lecte.
the blood running out of his mouth, ears, and wounds, — So that the blood Ran Owt At his Mowth
& At his Eren, that was Selcowth;
For so Mochel blood he hadde there loste
That In what plase he was he ne woste;
His woundes tho hadden So Sore I-bled,
so that he is nigh dead. — That In that place he was Ny ded.

And so from his Meyne they him drowe
Ful fer thens Into A lowe,[1]
And him there ladden Into A woode
That there besidës tho hem Stoode,
And Ek his felawes him beside,
That with him were taken In that Tyde;
And to this woode hem ladde Eue*r*ichon
There Forto Onarme*n* hem Alle Anon;
For ȝit Armed weren they Alle,
That So Manye Men they dyde*n* down falle.

He and his fellow-captives are led into a wood

to be unarmd.

And wha*n*ne Eualach Sawgh þ*is* grete Mischef,
That he was fallen Into so gret Repref,
And Eue*r*e with-oute Recoue*r*inge to be,
Thanne Moche Sorwe & Mone Made he.
Whanne Eualach to the woode Aproche be-gan,
Thanne wax he A wondir Sory Man,
And Caste his Eye*n* vppõn his Scheld,
And the vigowr Of the Cros þe*r*e he beheld,
That In his Scheld there was it set;
And Eue*r*e þ^e^ holy Signe he beheld bet,
That so longe there he be-held
Vppon the Rede Crois In his Scheld;
So longe beheld he that Crois thanne,
That In theke Crois he Sawgh þ^e^ forme of A Ma*n*ne
Vppon that same Crois Crucified to be,—
Thus In that Crois him thowghte Sawgh he,—
And Feet & hondis him thowghte Also,
That vppon A Red blood Ronne they tho.

Evalach makes much sorrow and moan.

He casts his eyes on his shield,

and looks so long on Josephes's Red Cross

that he sees in it the form of a man crucified.

And wha*n*ne Eualach this Sawgh In his Scheld,
And these Me*r*veilles there he beheld,
Thanne gan he Forto Syghen wel Sore,
And ȝit to wepen wel Mochel More;
& bothe w*ith* Mowth & herte tho he thowghte,
But for febilte myhte he speke nowghte,

[leaf 6, back, col. 1]

He sighs and weeps,

[1] et il l'auoient ia eslongie de la bataille bien demie lieue. —A.

and prays to God, Three in One,

"O verray God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passioun!

to enable him to receive true belief,

So, Goode lord, take me to savacioun,
That I Moot Resceyven 3owre Creaunce,
And In Stedfast beleve, with-Owten variawnce,

and proclaim Him

Thin holy name Forto proclame,
That thow Art most Sothfast God Of Name,
And Most Mihtful god In Alle degre,

as the only God.!

And non god ne lord but Only Euere 3e!

"Save me from death!"

So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr!"

And whanne this woord he hadde I-seyd,
Abowtes him he lokede In A breyd;

At once a Knight comes out of the forest,

And he Sawgh Comen Owt Of that forest
A semly knyht there, araied with the best,
And Clene Armed from Tope to the too,
There thus Ryaly gan he Owt Go,

bearing a white shield with a red cross,

And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld—
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffrede ded;

riding a white horse.

Therto his hors As whit As the Lylye Flowr,
And he A worthy knyht and of gret valowr;
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd.
And whanne þe knyht his hors with his Spores he took,
On hym Tholomes Meyne ganne forto look,

This knight turns Tholomes towards Orkauz.

And to Tholome kyng he Cam ful sone,
And him Torned Agein there Anone[1];
Toward the Cite Of Orkauz tho
This white knyht ladde Tholome tho,
And towardis tholomes Ost they wente;
But Tholome knew not here Entente.

[1] si iete les mains, si prent tholome par le frain, et s'entourne a tout ariere vers la chite tout droit.—A.

And Euere Saraphes fawht strong & hardo — Seraphe fights on against
Aȝens Tholomes kyng his Rerewarde, — Tholomes's rear-guard.
So þat Alle that Evere Aȝens him fowghte
Wondred that he So duren þere Mowghte;
And Atte laste Eualachs signe he gan to Ascrye — He shouts at Evalach's standard so loudly that Tholomes hears it,
With A wondirful voys & Ryht[1] An hye,
That bothe Eualach & Tholome it herde
Into that plase how that it þ° Ferde.
And thanne Seide kyng Tholome Anon,
"Let vs Ordeyne oure Meyne, & fast hennes gon,
For discryed now alle we been
Thorgwh this Chasing, As I kan seen."
Thanne destreris with spores gonne they prikke, — and spurs off.
And Amongis that Chasing Redyn ful thykke,
And the white knyht Rood Anon — But the White Knight leads Tholomes's horse by the bridle,
To Tholome As faste As he Cowde gon;
And this white knyht Tholome be þ° bridel ladde,
That non Of his Meyne no powere ne hadde
Hym Aȝen forto Restreyne.
But Evere wende Tholome In Certeine
That the Forest Al day to-Forn hym was,
Tyl that to the streyt of the Roch hee Comen be Cas;— — till they come to the narrows of the Rock of Blood,
But there say no man that white knyht,
Saufe Only Eualach, In his Syht.—
And whanne they comen to that Streit passage — [leaf 6, back, col. 2]
There As to-Forn was don So Moche Rage,
Tho that theke time the passage kepte,
Ful sore For Eualach han they wepte;
And whan they him In this Maner sy him gon, — where Evalach's men let them pass,
They leten hym thorwgh passe riht Anon.
But it was wondirful In here syht,
The werkyng Of this white knyht;
And [whanne] this passage weren they past, — When they get into the open,
In the Middis Of that Feld Anon In hast

[1] and Ryht, repeated in the MS by mistake.

the White Knight lets Tholomes go,

There this white knyht lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
"Goth to now, Goth to, And þat In hye."
And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,

charges at him, and unhorses him.

And to him he Ran A ful gret Cowrs,
& that knyht Tholome gan vn-hors,
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste.

Evalach, seeing this, draws his sword, and goes to Tholomes.

Whanne that Eualach tho this beheld,
How that Tholome was feld In the feld,
Tho Owt his swerd he drowgh Anon,
And to-ward this Tholome gonne to gon.

Evalach's men

And whanne they that the passage kepte
Syen this, thanne Anon forth they lepte
To king Eualach here Owne Lord,
There Alle Anon Redy At On word,

chase Tholomes's,

And after with lawnces gonnen they Chase
To tholomes Men tho In that plase,

and kill all

And Anon with here Speris down hem Caste,
Tholomes Men in þat plase þere Atte laste,

but eleven,

Everichon, Sauf Only Enlevene,—
Which was the moste wondir vndir þe hevene
How that they In theke feld Come
That To-fortyme Atte forest weren Al some.—
And whanne they seyen thei scholde thus be take,
Thanne Amonges hem there was mochel wrake;
Not-withstondyng ȝit Aȝen they fowhte
Also longe As that they there Mowhte;

whom they capture.

But here defens here Angwisch Miht not Slake,
For it was Goddis wille they scholden be take.

Evalach keeps Tholomes down on the ground,

And Eualach vppon this king Tholome
There lay, As alle his Men Mihte Se,
Wheche the white knyht hadde down throwe;
Kyng Eualach him kepte tho ful lowe;

And therto I-Maymed Manye Of his Men,
And ȝit Aȝens Eualachs.On hadde he ten.
Thanne this Tholome heeld vpe his swerd Anon, till Tholomes submits,
And to kyng Eualach homage gan he don,
And there he be-Cam his presonere, and becomes his prisoner.
And therto Al his Meyne In fere.
Whanne Tholome to Eualach hadde mad fiaunce,
Thanne Iekonias Clepid he, with-Owten variaunce, Jeconias
That the blody Roche hadde In keping;
And him he Comaunded Ouer Alle thinge,
'To taken Anon this kyng Tholome, takes Tholomes
Hym forto leden to Orkaus Cyte,'
"And worschepfully that thow him kepe there
As A worthi kyng In Alle Manere."
That thus thanne be Ieconyas
Kyng Tholome Into this Cite I-lad he was. to Orkauz,
And king eualach Abod stille In the feld
Til Alle tholomes gonne hem ȝeld; whither his men are led captive too.
And euere As he took his Meyne,
He dide hem leden to Orcaus Cite.
And whanne that Alle Itaken they were [leaf 7, col. 1]
[T]hat Of Tholomes Men weren there,
He gan to Resorte to that bataylle Evalach goes to help Seraphe.
[T]here Seraphe fawht with-Owten Faille;
And with him ȝit ladde he there Mo,
Alle that the passage kepte tho,
Sauf Only An hundred Of his Men
That Ful Fresch to Fyhten were they then.
And whanne they weren past that passage, The White Knight joins them.
Anon the whyte knyht was to-forn here visage,
And In his hond that knyht bar A banere
Of Eualachs Armes, Evene Riht there.
And Anon As they sien Sire Seraphë,
To that bataille thanne faste prekid he,
There As Seraphe manie Merveilles wrowhte,
That In-possible swiche Merueilles don Mowhte,

That Euere the body Of On Manne
Scholdë don that he dide thanne.

The White Knight charges up to Seraphe,

Anon this white knyht prekid Into þat pres,
And for non thing ne wolde he Ses
Til that To Seraphe he gan gon,

who is attackt by seven knights,

Where as he Sawh sevene knyhtes Anon
That Abowtes Seraphe there stoode,
And On him leyden as they weren wode;
Tweyne be the brydel hym þere heeld,
Tweyne be the helm to maken him ȝeeld;
And tweyne Aȝens the herte leide hym vppon

and sorely mangled by iron maces.

Wit hevy Maces Of Irne As hard As ston,
So that his Flesch they Alto-Rente
With here Mases there presente.
And whanne the white knyht þis beheld,

The White Knight spears one of Seraphe's foes,

Ful sore he prekyde In that Feeld
To On Of hem that Seraphe heeld;
And him thorwgh the body he bar vndir his scheld,
That ded he was Anon ryht thare;

chops the second's head off,

And thus sone to Anoþer gan he fare,
& with his swerd smot Of his hed
þat of it fley, and he lay ded,
Amyddes the Feld there it lay.

and kills three more.

And thanne to the tothere he wente In fay,
And Made hem to dyen vppon his poynt,
And Made here bodyes In Evele Ioynt,
So that they forsoken this Seraphë
That from here lyves gonnen they fle.
And whanne these Other two þat him held
Be his helm there In the Feeld,

One knight tries to stick Seraphe through the eye-holes of his helmet.

On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphe his lif,
Forto han smeten him AMiddes the Fase
Thorwh the Oylettes of his helm In that plase.
But Ouercomen so was tho Seraphë
That Comfort with him Myhte non be,

For he was Ouercomen so with his blood
So it was Merveille that [he] vpe stood,
For, On hors, power hadde he non to sitte,
Ne Of that stede there Onys to flytte;
But for febelte that he Inne was,
Ouer the hors nekke he bowede In that plas,
That power vp to Sitte non hadde he,
So that Of his purpos Failled his Eneme.
And thus gan In Swownenge seraphe to falle
Amonges his Enemyes bothe gret & smalle;
So that they failledo, his Enemyes, tho,
Of the harm that they him wolde han do.
And Anon As that this kyng Eualach
Sawgh Sire Seraphe In Al this wrak,
To him ward ful faste he gan to Ride
Forto supporten him at that Tyde;
For sekir he wende that he ded hadde been,
And Neuere On lyve him forto have seen.
Thanne wit A sorweful herte he gan to Crye
Ful Petowsly, and that Ryht hye,
"A wrechche! to longe now have I be,
That thus have lost now Sire Seraphe!"
And thanne Anon there with this word
Prekyd the white knyht be his Owne Acord,
And Susteyned Seraphe from fallynge,
That theke tyme there was In Swownenge.
And whanne Of his swownenge that he Awook,
Thanne ful mochel Mone to him he took,
For he ne wiste where that he was,
In what stede, ne In what plas;
For wende he tho ful Sekerly
To han ben In the hondis Of his Enemy.
And Eualach bar him ful worthily tho,
For Into the pres forth gan he go,
And Mette there with A worthi knyht
Wich that was Scomfit Anon In fyht,

Seraphe is so weak from loss of blood, that he swoons.

Evalach rides to support Seraphe. [leaf 7, col. 2]

The White Knight keeps Seraphe from falling.

King Evalach

grounds a knight,
And kyng Eualach to the Erthe him Caste,
And hym from his hors Anon he wraste,
And Cawht it In his hond there Anon;
Therewith toward Seraphe he gan to gon:
and gives his horse to Seraphe,
"Haue now here, my dere Freend," seide he,
"This litel present now Of Me,
For thow bowhtest Neuere so dere A thing[1]
From begynne[n]g In-to the Endyng."
Whanne that Seraphe this gan beholde,
In his herte he Ioyede ful Mani-folde,
That Alle his Sorwes forȝat he there
Whiche that his Enemyes dyden him Ere;
who at once jumps on it, as fresh as ever.
And vp Into the sadel he sprang Anon,
As Fresch & As lusty In flesch & In bon,
And As lusty was there forto fyhte,
And therto him thowhte As of Strong Mihte,
As that he was Ony tyme be-Forn;
But thanne his Ax hadde he lorn.
Thanne seide he, "Certes, And I hadde my Ax On honde,
There scholde no man Aȝens Me stonde."
The White Knight gives Seraphe a fresh axe from God
Thanne Anon Cam forth the white knyht,
And seide, "here is On, Al Redy dyht;
And lo, Sere, by me it Is the sent
From that God Lord Omnipotent."
And whanne Seraphe this felt In his hond,
Thanne gan he wel Forto vndirstond
handier than his old one.
That lyhgtere and more hondsom it was
Thanne his Owen to-foren In that plas;
There-by wyst he, whanne he Cam Owt Of swowne,
That theke Ax Ferst was not his Owne.
So thanne Ryden they In-to that pres,
And for non Men ne wolden they ses;
And Eualach On Tholomes hors Rod,
So that with him was there non Abod.

[1] onques mais n'eustes don qui si chierement fust achates. —A.

And whanne Al this beheld Tholomes Meyne,
Amonges hem was sorwe ful gret plente,
Be Encheson that Eualach ferst they sye,
With Tholome In warde, hem faste bye,
And now Eualach On Tholomes hors doth Ryde;
Wherfore they maden sorwe that Tyde;
And therto Nabure, Tholomes Steward,
Kyng Eualach hadde taken In ward.
ȝit More, this Eualach, with-Inne A throwe,
With An horn he gan to blowe,
And Made his Meyne to Resemble Aȝen;
And tho that weren left, Retornede ful Cleen.
Thanne Aftir, whanne Assembled weren they Alle,
His signe he hem Schewed as gan befalle,
Whiche was fastenid vppon his scheld—
To his Meyne he it Schewede In that Feeld.
Thanne his Meyne On two batailles he sette,
And with Tholomes Meyne sone they Mette;
And Comanded and preide tho to Seraphë
"That whanne he hym Sawgh in þe Moste Mellë,
That Seraphe In the Rere-ward scholde Falle
On tholomes Men, And On hem there Calle,
And with his Bataille to preven his Myht,
As he was bothe worthi and gentil knyht."
Thanne Gonnen they to preken here destreris
As vaylaunt knyhtes, bothe worthi & Ferss,
And Evere the white knyht to-forn hem was
With the baner On honde In that plas,
And his swerd with the tothir hond I-drawe,
With wheche Manye A man was Slawe.
Thanne gan kyng Eualach lowde forto Crie
"As Armes! knyht bacheler, and belamye!
For now hath kyng Tholome lost his Men Alle,
Swich Aventure Is now to him befalle!
For Of hem Schal Skapyn not On,
For Al the Myht that they konne don."

Tholomes's men sorrow at seeing him a prisoner,

and his steward Narbus [p. 170-1] too.

Evalach recalls his host,

[leaf 7, back, col. 1]

to fall on Tholomes's,

while Seraphe takes them in rear.

The White Knight is always in front,

slaying men.

Tholomes's men

And whanne this herden Tholomes Meyne,
They Niste what to done In non degre,
But hem thowhte hit scholde be trewe,
For Eualach hadde Chongid his hors newe,
For On Tholomes hors thanne Rod he,
As Alle his Men there Myhte thanne se;

fear for their king.

Thanne the dredë that they hadde
Was, lest Tholome to presoun hadden be ladde,
Owther ellis In the Feld there Slayn;
Of wheche Of these they weren no Certayn.

Evalach's men

Kyng Eualachs Men Amonges hem thraste,
That Of theke pres but fewe there paste—
Whiche that weren kyng Tholomes Men—

take or slay nearly all of them,

Oþer taken Oþer Slayn Er they wente then;
And lik As Men that Amased were,
In that plase So stooden they there.

with Seraphe's help.

And whanne Seraphe beheld this bekering,
Non lengere he ne Abod For non thing,
And Tholomes Men Closed Al with-Inne,
So þat from hem myhten they not twynne;
So that Angwisschously Ascryed they were,
And slayn, takyn, & Maymed, Many weren there;
For In distresse & Sorewe weren they Alle tho,
For here lord & Governours weren Alle Ago,
And they ne wiste whedir to Springe,
For In theke Contre knew they non thinge;
And wel Askapen Myht they not there,
For On Eche Syde here Enemyes were;—

Where the head is gone, the limbs fail.

So that it semeth 'there the hed is Gon,
The Membres Fayllen thanne Everichon,'—
For there say neuere Man So fayr A begynneng
As hadde kyng Tholome, ne so fow[l] An Endyng;
For vj dowble Meyne hadde kyng Tholome
Thanne kyng Eualach In Every degre.

Seraphe does wonders.

There wondirly wel dyde Sire Seraphë,
And so dide king Eualach with his Meynë,

That Neuere Man that was Of his Age
I trowe hadde neuere So Mochel Corage;
And the white knyht there bar him so
That Neuere Erthly man mo Merveilles myht do;
For In that Feeld Scheldes he schatered,
And Speris & helmes Alto-Clateríd,
Knyhtes & hors he slowh down riht,
Hedis, Armes, and legges In that fyht,
That non man hym there Askapen ne Myhte,
So vigerows and fel he was In fyhte,
That thus be his Chevalrie & knyhthod
He hem In-gaderede As he Rod,
And browhte hem to Eualach þe kyng,
And to-ward the passage, with-Owten lettyng.

The White Knight

slays men and horses,

no one can escape him.

Whanne kyng Tholomes men had Aspied
That thus Sore they weren Anoyed,
To that streit passage gonne they drawe
Where-Offen that weren ful fawe,
And wenden that non Man hadde þere be,
The passage to han kept In non degre,
And wenden forto A Recouered þat passage,
That Eualach, for Al his Owtrage,
Ne scholde not han past be theke weye,—
This was here Entent tho Sekerlye,—
Where-thorgwh þe Cite he Schold not have,
Where tholome & his Meyne weren ful save;
For An hundred men myht han kept þat pas
From Al the world, so strong it was;
For non mo On front myhte Entren ther
But ten men At Ones, As I seyde Er;
For they wenden tho ful wel
þat there Eualache keperis hadde left non del;
And so As men that weren wery for-fowhte,
Vpe to the Roche wenten As they mowhte,
For there Supposed they forto han Reste.
But it fil not hem for the beste,

Tholomes's men

draw back to the narrow pass of the Rock of Blood,

thinking that Evalach has left no guards there.

For whanne they that kepten the pas
Syen to that Roche so manye gonnen trās,
Hem thowhte Mo thanne Mł there were,
And At þe Roch but .C. that it kepte there;
But they find at the Pass, Evalach's men, And whanne they sien Men kepen the pas,
Thanne newe sorwe to hem Comen was;
And Aȝenward they wolde han gon,
But there-Inne Socour was there non.
who chase, For tho that On hem folwed so faste,
And they Atte pas schotten Atte laste,
slay, and take them: So that they slowen & token Of that Rowte
As Manie As weren hem Abowte;
Thanne was there Mad so gret dolowr
That neuere was sein swich A stowr;
the bloodshed is terrible. For so moche blood was In that plas
More thanne Owher Euere seyn was;
For Men, hors, and scheldis, that In þe blood lye,
For multitude of blood no man hem sye.
Narbus, Tholomes's steward, And there was beten On Narbus,
þat steward was to king Tholemus,
And there to Eualach him ȝald Anon,
So he him wolden saven body & bon;
yields up his sword to Evalach, And there his swerd vp gan to ȝelde
To kyng Eualach In that felde.
But Eualach him ne wolde not save
For non thing that he Cowde Crave;
But his hors dismembred he Anon,
And also him he wolde han slon.
and prays that he may be ransomed. And he tho knelid Anon þere down
That he myhte be taken to Raunsown;
Evalach says No: he must die. "Nai," quod Eualach, "that schal not be;
Swich Mercy getist thow non Of me;
For my steward haven ȝe Slayn,
& so schal I the here In Certeyn;
Therefore the Chonge it is ful hard,
Steward for Steward. For I wele haven steward for steward."

And his Armure he dide Of Caste,
His hed to han smeten Of atte laste.
And thanne Cam forth Sire Seraphë: [leaf 8, col. 1]
"A, Sire! what thinken to done ȝe? Seraphe begs Evalach
ȝif ȝoure steward ded now be,
Tholome hath lost, Sire, swich thre;
And his Owne brother so dere,
That he loved As mochel there
As ȝe ȝowre Steward trewly;
Therefore, Sire, On þis man haveth Mercy; to have mercy on Narbus,
Fo[r] I him Slowgh with Myn hond,
Sire, I do ȝow to vndirstond;
Therfore, sire, I preie to þe
That Of this Man thow have pite."
So þat there gentil Sire Seraphë and so saves his life.
This man Savede, As ȝe mown se.
Ful Mochel & gret was the discomfiture
As that tyme be-happed be Aventure;
And the Nyht drowgh On ful faste, Night draws on.
For the day It was Ny paste;
Whiche was ful deseysy to Eualachs Men,
But ȝit Atte hardest not for then,
For so Manye thei slowen And token that tyde So many of Tholomes's men are slain at the Pass of the Rock of Blood,
Atte passage Of the 'Roche Of blood' beside,
That Of hem ne pasten not þere Away
Two thousend, what hurt & hol that day, that not 2000 get off [? Evalach's]
That Tholomes[1] Men ne distroied Echon—
So þat tyme with Eualach the grace gan gon,—
Of wheche at the begynneng were
Sixty thowsend wel harneised there. out of 60,000.
And thus the Egipcian, be goddis Myht,
At theke tyme weren distroyed be fyht.
Thanne to Orcaus ward wente Eualach, Evalach marches back to Orkaus.
Alle the Egipciens to Mochel wrak,—
And with him Alle his Meyne
That At theke tyme hadde he,

For þere nas no Man Of Non degre
All Evalach's men get plunder from the Egyptians; That thorwgh theke bataille holpen was he; 884
Bothe duk, knyht, and bachelere,
Alle weren Encresid that weren there,
3e, And also bothe 3omen and page;
For Alle here lyves hadden they Gage. 888
And whanne Eualach Into the Cite Entred was,
so many of whom are imprisoned in Orkauz So Manie presoners he fond In that plas,
And Of here Maistres that with hem were,
That non Spas was to walken In there, 892
Nether On hors, nethir On Foote;
But Owt A3en Nedys he Moote;
that Evalach is obliged to pitch his tents outside the city. And aforn the Cite he let pichchen Anon
Alle his pavilouns there thanne Everichon, 896
In A fair plase that was so pleyn
To-forn that Cite tho In Certein;
And there al that Niht herberwed he,
And with him al his Meyne. 900

CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 173); Joseph's answer (p. 174); the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). Sarracynte cries; she asks Joseph to pray for Evalach (p. 175); and to expound Christianity to her (p. 176). Sarracynte is a Christian, and tells Josephes of her Christian mother, and her father, who was a brute (p. 176-7); also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178); she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole; she is (p. 179); thanks God; and is baptized (p. 180). She takes Sarracynte to the hermit. Sarracynte says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears; Sarracynte is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracynte does so too (p. 184); both go

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